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Table of Contents

Editorials:	469
What Are Those Questions in "The Revised Edition of the Baltimore Catechism No. 2" that Should Be Memorized? A Master's Degree for Teachers of Religion. Catholic Social Teaching in the Curriculum of Catholic Schools. Should It Be Interesting? "If Any Man Be on the Lord's Side, Let Him Join with Me."	
The Activity Method in Religious Education, II <i>Brother Leone di Maria, F.S.C.</i>	475
Joy in the Work of Education <i>Brother Alfred, F.S.C.</i>	494
Religion in the Elementary School:	
Practical Points in the Teaching of Religion <i>Sister Bertrande</i>	499
Scriptural References for <i>The Revised Baltimore Catechism</i> , No. 2 <i>Rev. G. H. Guyot, C.M.</i>	510
The Gospels for Sundays	516
High School Religion:	
The Use of the Scriptures in the Teaching of Catechism <i>Rev. W. H. Russell</i>	520
The Art of Guidance <i>Brother S. Edward, F.S.C.</i>	527
College Religion:	
The Extension of Life-Purposes to the Supernatural Plane for Individuals and for Groups <i>Sister Joseph Aloysius, C.S.J.</i>	535
Confraternity of Christian Doctrine:	
The Confraternity Question Box	541
New Books in Review:	545
<i>Revised Baltimore Catechism No. 2 with Study Lessons.</i> <i>Revised Baltimore Catechism No. 1 with Study Lessons.</i> <i>A Little Child's Confession Book. Primary Project. God's Gifts. Youth Guidance. Diamond's Liturgical Latin. Joy in Reading. Ring Up the Curtain. Talking of the Love of God. Her Silence Speaks. Visual Aids for Religion Class.</i>	

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Editorial Notes and Comments

WHAT ARE THOSE QUESTIONS IN "THE REVISED EDITION OF THE BALTIMORE CATECHISM NO. 2" THAT SHOULD BE MEMORIZED?

Recent courses of study show a tendency to suggest questions and answers from the Catechism for memorization. This is, without doubt, a happy sign. It definitely implies that pupils of the elementary school level are not expected to complete their immediate learning cycle knowing "letter-perfect" all questions and answers in the Catechism. While we doubt if teachers with a working knowledge of the laws of learning ever required the memorization of all answers, still we must acknowledge that the practice has not been uncommon, at least in certain circles.

Since the first year of its publication this JOURNAL has pleaded with teachers not to require the memorization of any answers from the Catechism until the child first understands the answer. More than once this JOURNAL has called the attention of readers to the fact that in a very short time after leaving school the average pupil forgets the word-for-word answers to most of the questions in the Catechism that he had once memorized.¹

To prepare for their personal use a minimum list of questions and answers for memorization, the class in the Teaching of Religion at De Paul University Normal School recently

¹ See "Some Data on Retention," *Journal of Religious Instruction*, Vol. VI (January, 1936) 382-384.

investigated this problem. In next month's issue the JOURNAL will publish the results of that investigation. In the meantime, the following platform, used in the selection of questions and answers for memorization, is submitted to our readers for consideration and criticism.

The young religious taking part in this study were asked to keep always in the foreground of their attention that the principal objective of religious education is to guide pupils "in and for the living of Christ-like lives, lives of unselfish love of God and love of their fellowmen for God's sake."

At the beginning of the project, it was decided that answers falling in the following categories should not be memorized word for word:

- (1) Answers which can be expressed in simple language without misunderstanding.
- (2) Answers with ideas that are applicable at once in the daily life of the learner.
- (3) Answers with ideas for which the school as well as daily life can give an abundance of learning experiences, i.e., some of the questions pertaining to Holy Mass, the Commandments, prayer, and the sacraments of Baptism, Penance, Confirmation and Holy Eucharist.

On the other hand, it was recommended that answers falling in any one of the following categories should be memorized:

- (1) Answers that contain direct quotations from the Scriptures (because of the unction in the word of God), i.e., Ten Commandments, beatitudes, etc.
- (2) Answers that express a teaching of the Church that is misinterpreted in contemporary life, i.e., infallibility, indulgences, etc.
- (3) Answers with ideas that are of importance to a Catholic only at certain seasons of the Ecclesiastical Year, i.e., fasting.
- (4) Answers with important religious education ideas that the young learner might have difficulty in formulating himself, i.e., definitions of the sacraments.

- (5) Answers with ideas that are of importance in current living but which have not received adequate attention by teachers of Religion in the past, i.e., obligations of citizenship.
 - (6) Answers that will recall to the learner values or obligations that every day living does not recall, i.e., the effects of the different sacraments, definition of temporal punishment.
 - (7) Answers that furnish a formula to which an individual may return in settling a matter of conscience, i.e., definitions of mortal sin and venial sin, five things necessary for the sacrament of Penance.
-

A MASTER'S DEGREE FOR TEACHERS OF RELIGION

It would seem appropriate at this time of the year to urge Catholic graduate schools, either upon their own determination or at the request of sufficient numbers, to consider once more the importance of providing a program of graduate studies for teachers of Religion. We know of three institutions that are making this provision—The Catholic University, St. Bonaventure's and St. Louis University. If our readers know of other institutions offering advanced degrees, planned with the teacher of Religion in mind, this JOURNAL will be pleased to receive the information and to give it publicity. However, it is impossible to place sufficient emphasis on the fact that if there is a demand for graduate work in Religion, Catholic universities, without exception, will meet the demand. During the past ten years programs of advanced study for Religion teachers were initiated by several universities but were withdrawn because of insufficient attendance. Present lack of provision, therefore, on the part of our universities, really reverts to the failure of religious superiors

to assign teachers to available courses and to request desired work in Religion for the members of their respective communities.

CATHOLIC SOCIAL TEACHING IN THE CURRICULUM OF CATHOLIC SCHOOLS

Last September the Institute of Social Order (24 W. Sixteenth Street, New York City) issued a Service Bulletin entitled "Catholic Social Teaching through the Regular Curriculum."¹ The Bulletin deserves the careful study of all teachers in Catholic schools. Rev. John P. Delandy, S.J., its author, develops the thesis that "every subject in the curriculum of our schools can and should be used to inculcate basic Catholic social principles and attitudes." He offers specific suggestions to the teacher, first in describing attitudes and then in showing in detail how unfavorable attitudes may be eradicated and desirable attitudes inculcated. The author confines himself to those basic attitudes that should infuse the living and, therefore, the education of all Catholics. Wisely he appreciates that these principles "must be presented over and over again" as a slow growth from the kindergarten to the university, according to the development of the student. Readers of this JOURNAL will be particularly interested in the four and one-half pages that the author gives to an enumeration of those ideas that should receive "constant insistence" in Religion courses.

SHOULD IT BE INTERESTING?

A father and mother and two of their children were discussing the children's work in school. The son was eleven years of age. His sister, an eighth-grade pupil, was complain-

¹ The material was also published in *The Catholic Educational Review* in November, 1941.

ing about her class in Religion. She disliked the work they were having. Although of more than average intelligence, she acknowledged that she did not understand one-half of the things that were being presented. She terminated her tirade on content and study program with the remark: "And it would not be so awful if it were interesting!"

As she spoke, her brother looked on intently. An added note of pathos was added to the situation when he raised the question: "But should it be interesting?"

We felt sorry for the eighth-grade pupil, and all boys and girls who find no challenge in their study of Religion. But we were shocked to discover that an eleven-year-old in a Catholic school and the son of a militantly Catholic family would ask the question: "But should it be interesting?"

Situations like the two we have implied need study. There is something wrong with the teaching of Religion or with the curriculum in Religion when it does not offer to the learner dynamic experiences of the first order.

While the eighth-grade pupil in this story is being exposed to an unnecessarily difficult, and abstract curriculum, one that has little or nothing to contribute to the child's love of God and love for her fellowmen, we can put our finger on the difficulty. But where shall the finger be placed in the case of the lad of eleven who did not know that a study of Religion could be interesting?

**"IF ANY MAN BE ON THE LORD'S SIDE, LET HIM
JOIN WITH ME"**

At the recent Catechetical Congress in Philadelphia, His Excellency, Most Reverend Edwin V. O'Hara, chairman of the Episcopal Committee for the Confraternity of Christian Doctrine, quoted the words with which Pope Pius X pressed into service the parish Confraternity and closed his letter,

Acerbo Nimis of 1905: "If any man be on the Lord's side, let him join with me."

These words of Moses seem most appropriate in calling the attention of our readers to religious vacation schools. The present month is not too early to begin preparation for them. Programs should be planned; material should be prepared; volunteers from seminaries, religious houses, and the laity should be procured; Catholic high-schools, in training helpers and in providing materials, and Catholic colleges, in preparing teachers and fishers, can render untold services. The problem to be met is gigantic. To quote Bishop O'Hara again:

It is probable that Catholic children attending public elementary schools number nearly 2,000,000 in the United States. The latest official *Catholic Directory* reports 18,733 parish and mission churches in our country, and 7,597 parishes with schools. That presents a picture of 11,136 churches and congregations where the children have no opportunity of attending a Catholic school—over 11,000 groups of Catholic children entirely dependent on the Confraternity programs for religious instruction. But it must not be supposed that all the children in the other 7,597 parishes are in Catholic schools. Far from it, unfortunately. Even in the cities where most of the Catholic schools are located, there are many hundreds of thousands of Catholic elementary school children attending the public schools.

Of the nearly 2,000,000 Catholic elementary school children attending the public schools, about 500,000 are enrolled in religious vacation schools each summer, and the number is growing rapidly with the establishment of the Confraternity in the larger centers of population.

Vacation schools need the assistance of our Sisters, in teaching, in preparing teachers and in supervision. We recommend to all teaching Sisters interested in this work, the publications of the National Center of the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N. W., Washington, D. C. From this office information on all phases of vacation school work may be procured.

THE ACTIVITY METHOD IN RELIGIOUS EDUCATION, II¹

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Postulator General of the Christian Brothers
Rome, Italy

Translated and adapted by BROTHER CHARLES HENRY, F.S.C.
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EDITOR'S NOTE: Although addressed to Christian Brothers, all teachers of Religion will be interested in the following presentation.

In our day, the *Active School* is much discussed, and the activity method in religious education is making headway among progressive teachers. In our previous article we studied the four aspects of this method and their entire conformity with our catechetical traditions. It is proper now to examine the active method in greater detail and to test its value from a practical viewpoint. Professional catechists, with rich pedagogical traditions, honored by Pope Pius X with the illustrious title, "Apostles of the Catechism," certain Brothers may be tempted to believe they have nothing to learn in the field of religious methodology. We have heard Brothers say in all sincerity: "We have a method that has proved its worth and that has been consecrated by more than two centuries of successful experience. Are not the new theories of pedagogy phases of modern unrest, of the search for methods and techniques that we have possessed for two hundred years?"

We must realize the necessity of changing methods in every branch of education, to keep abreast of the changes incident to human activity. It is not necessary for us to abandon methods and procedures of indisputable worth, but we can and ought to graft on our system the methods that can only enrich it because they are adapted to the nature of man and are based on the advances of child and adolescent psychology.

¹ The first part of this translation appeared in our October, 1941 JOURNAL, pages 137-144.

It is often stated that the newer methods are only the development of principles contained in methods already very old, but which are being brought again into prominence. We will see that quite clearly in some forms of the activity method, purposely chosen from among those which, having stood the test of time, will more easily withstand the scrutiny of those teachers who have a horror of anything new or who sleep on the pillow of routine.

An explanation of the word "active" is my first task.

The partisans of the new method declare that the traditional school was primarily receptive. Only the teacher was active, and he explained all the subject matter to his absolutely passive students. These latter were unable to assimilate properly the teaching they received because their attention was too inconstant and their faculties imperfectly developed. It is quite evident to all of us that a school as inactive as that has never existed. The students would have rebelled against such ennui and disgust.

Today we demand that a pupil be an active participant in his education under as many aspects as possible. Primarily, there is the activity of the spirit. In order to achieve this form of activity in the Religion lesson, the teacher, instead of explaining the lesson in a purely expositive way, should gain the collaboration of his pupils in the search for truth. He can achieve that by drawing from their experience real life situations to serve as examples, eliciting their personal opinions and judgments on cases under examination, inviting their answers to certain objections frequently encountered. He can evoke an act of faith, of love, of mortification related to the matter being studied. Finally, he can suggest that the pupil draw up a report on the topic studied, with notes and practical applications that he will himself have discovered outside of class. That is a primary necessity because where activity of the spirit is missing (activity of the intellect, will, memory), all other activity of the purely exterior order would be of little value, in fact would not be as productive of good as the purely mental and volitional activity that good catechists have always emphasized.

The active school aims to arouse, besides, other forms of

activity, less important though more striking and attractive: artistic and physical activities. We must educate the whole man, we must appeal to all his powers in religious instruction; even the body, therefore, must have its parts in this work of education. If art, music and the drama can contribute to a better comprehension and appreciation of religious truth, we should have no hesitation in employing them.

Let us use an actual example. It was my duty to continue the preparation for confirmation of a small group of retarded pupils between eleven and twelve years of age. To determine the stage of their advancement I questioned them on the gifts of the Holy Ghost and discovered that they had practically no knowledge of the subject. I, therefore, decided to begin my work at this point. Happily, the group numbered seven pupils. I gave to each the name of one of the seven Gifts. "You will be Wisdom, you will be Understanding—you will be Fear of the Lord." Then I had each one in order announce his new name. A few repetitions of this and all knew by heart the list of the seven Gifts.

Next I taught them a little game called "Introductions." Each Gift was to introduce himself to the others, as if he were a stranger about to join a group with whom he was to be associated for some time. Each Gift was told that he must so word his introduction that his new associates would know all about him. But, when I tried to get one of them to begin, I found that not one could get the words he needed. Rather than do it for them I assigned their home work. Each Gift was to consult his catechism and other books on Confirmation, and be prepared to introduce himself to his companions in full detail and to give them all the explanations about himself that would interest them. In addition I assigned a task. Each boy was to try to express in symbolic design the gift he was personifying. They could copy a design from the missal or from a book on the liturgy; they could compose a simple design to illustrate their gift; they could model or carve a little statue; they could select pictures from magazines and paste them on stiff paper, adding decorative effects of their own.

The result? Nothing sensational. As usual, one boy hadn't

even studied the lesson, another had failed to make his design, another had only a very vague idea of his gift. A few were very well prepared. Some had to introduce themselves with the Catechism definitions they had memorized. Piety and Fortitude presented each a statuette symbolic of their natures. Counsel had executed a symbolic drawing representing a man standing at the crossroads, like Hercules, and as undecided as he. I remarked to the boy: "Your drawing is very good, but isn't it incomplete? Instead of Counsel, your drawing represents lack of Counsel, doubt, which does not know whither to turn. How shall we complete the picture?" One lad suggested drawing a Dove whispering into the ear of the bewildered traveller. Crudely but ingeniously the boys completed the design of their comrade. I made a further suggestion: "There is a Latin hymn in honor of the Holy Ghost. How does it begin?" "Veni Creator Spiritus," responded one of the Latin students. "In this hymn the Holy Ghost is called, 'Digitus Paternae Dexteræ'. What does that mean?" "Finger of God's right hand," replied my little classicist. "Suppose I draw a hand in the heavens pointing out the way to follow. What do you think of that?" All approved, happy to learn another way of representing the Holy Ghost besides the Dove and the Tongues of Fire.

At this point, perhaps, some of my readers are saying, "In this way each student learns his gift, but how about the six others?" That was the objective in my lesson on the following day, in which I taught the boys to act as chamberlain of the Holy Spirit, introducing Him and His suite of Gifts. Perhaps another will charge me with changing my Religion lesson into a game. In part that is true. I am eager to induce my pupils to bring to their lessons the same eagerness and spontaneity they bring to their games; an aim not to be condemned if it can be achieved. But for the present let us put aside these objections to return to them later in this study.

Here is a lesson still more novel, based on the Catholic Catechism of Genoa, published in 1936. This type of lesson is called by the text, "Catechetical Gymnastics." It was originally a demonstration given at a local Catechetical Congress.

THE STORY OF CREATION

The pupils arrange themselves in a circle; one of them recites the text of Genesis, verse by verse, while making the gestures with his companions.

Text: In the beginning darkness covered the face of the deep.

Gesture: *The children cover their faces with their hands.*

T. The Lord said, Let there be light.

G. *The children remove their hands from before their faces.*

T. And light was made . . . and it was evening and morning, the first day.

G. *The children join their hands in an act of thanksgiving.*

T. And God said, Let there be firmament made amidst the waters, and it was so.

G. *The children describe a semi-circle in the air with their hands.*

T. And the evening and morning were the second day.

G. *The children join their hands, as above.*

T. Let the earth bring forth the green herb and the fruit tree.

G. *The children make an upward motion expressive of a branching tree, and then express by gesture and facial expression their astonishment.*

T. And the evening and morning were the third day.

G. *As above.*

T. Let there be lights made in the firmament of heaven.

G. *The children make larger and smaller circles with their hands to represent the heavenly bodies.*

T. And the evening and morning were the fourth day.

G. *As above.*

Thus each day of creation is dramatized until the work of God is done:

T. And He rested on the seventh day.

G. *The children strike an attitude of repose.*

T. And He blessed the seventh day and sanctified it.

G. *The children reverently join their hands and recite the Gloria Patri.*

These are only sample responses and gestures from the entire demonstration, but they serve to give one the idea of the entire choral recitation.

The movements ought to be executed with simplicity and

in perfect unison. Movement is a need with children; it is an aid to attention and good will. In Italy, Brother Alessandro has taken this fact of child psychology into account in the first number of his Religion series, entitled "The Piety of the Child," in which he teaches how to assist at Mass with intelligence and piety. Through movement the child learns to express by his exterior attitudes, the interior sentiments of his soul. In addition, the lesson will serve to give to the body the respectful and reverential attitude that is due to things religious.

An elementary school child tried to reproduce the spirit of the different scenes of the above Creation epic in symbolic sketches, and the periodical 11 *Catechisto Cattolico* reproduced the drawings that were really spontaneous and worthy of attention.

It would be tasy to multiply instances, but those we have mentioned are sufficient to indicate the use of dramatics, plastic art, drawing and choral recitation in the Religion lesson. However, these means, which the active school heartily encourages, do not compose its essential manifestation.

It is this method of activity that is being inculcated in Catholic Action groups among the young, by accustoming them to live their faith integrally and to manifest it in deed before the world. The division of each section into smaller groups, whose members have similar tastes and interests, tends to give the young people opportunity to make suggestions, to discuss, to benefit by the opinions and enthusiasm of the others, to conceive new projects. And, up to a certain limit, these exercises can be realized even in the classroom.

THE PRINCIPLE OF THE ACTIVE METHOD

The fundamental principle is this: to second the natural tendency of man—and still more of the child—toward action rather than toward abstract thought. Few and far between are the men who can say with conviction: "I am by nature more inclined toward thought than action;" or who, like a great European intellectual, recognize their utter inability in practical action. Far more frequent and almost general is the

opposite attitude. How often is it not our own experience, despite the fact that we are vowed to the interior life, that we gladly leave the exercise of meditation to give ourselves to our active and exterior labors; and how frequent is the temptation to contrive occasions that will justify our absence from the exercises of the contemplative life.

The child will not refuse to reason, to reflect, when this is necessary to achieve an immediate and practical result, to facilitate an act which he must perform. He will even do so with interest. Thus is accomplished what we wish to see achieved in every lesson, viz., natural, unconstrained mental alertness, without the danger of rendering sacred things tiresome. From this arises the importance of bringing to the aid of the Catechism lesson all the life and attractive methods we use in our other lessons. Need we add that to act, the child must think more intensely, because action is the greatest expression of thought. Hazy and inexact thinking has to become clear and precise when one has to put his thoughts into language, and even more so if he has to translate them into action. Thus, action becomes the safeguard of thought. Consider how deeply the student must think on Wisdom or Fortitude or Understanding, if he wishes to give it symbolic expression in art or if he wishes to explain the concept clearly to his classmates.

While the active method finds its natural support in nature itself, super-nature is not at all opposed to it. Rather, it seems to justify its existence. In the domain of the good, is it not in acting, in responding to interior inspirations, that we obtain the grace to act better? Is it not a fact of experience that the action often suggests to the sincere soul, the ideas and sentiments that should have inspired it at first? The most skilled teachers will utilize even the passions and instincts in the cause of good. It is part of the program of Catholic Action so to penetrate the individual members with the ends and aims of the Society that they identify themselves with it and consider as addressed to themselves any injury against the Society or against Religion, which is its soul. Such a training shatters the natural indifference of man, and egotism and self-centeredness are dedicated to the cause of good.

NIHIL NOVI . . .

To what extent is this method a part of the Catholic tradition? It is in entire agreement with it. There is nothing new under the sun. That what seems a great novelty is only a timely adaptation of an idea long known and even widely used. In almost every intellectual sphere, in that of philosophy in general, and in pedagogy in particular, a novelty is often merely putting into bold relief, methods and theories often centuries old. Plautus, in the second century before Christ, puts into the mouth of a character the words: *Sed quem cogito, equidem ego sum*, words which are strikingly similar to Descartes' famous, *Cogito, ergo sum*. But to take a sententious phrase, uttered over and over again both before and after Plautus, and to make it the principle of a philosophical system, there lies the great originality of Cartesianism.

If we just reflect a moment we shall find in the Gospel the germs of the active method in the teaching of Jesus, the Catechist par excellence. What did Christ do to infuse faith into the souls of the disciples sent by John the Baptist to ask Him if He were the Messiah? Did He lecture them? No. He invited them to follow Him and look about them: the blind see, the lame walk, the poor are evangelized. "Go and relate to John what you have seen and heard." That is action.

None of the lessons of Jesus, even those which seem most systematic, is in the ordinary sense of the term, a lesson heard. They are rather scenes full of life and action. Jesus questions and discusses, leads his auditors to reflect and observe. He calls a child and puts him in the midst of the Apostles and says: "Unless you become as little children . . ." The Gospel narrative of the scene is very brief and summary, but how animated and real it must have been! It is quite natural to believe that the little child was the object of a short practical examination by Christ and His Apostles, before concluding that one must become like him before entering into the kingdom of heaven.

When the Master wishes to instruct the Samaritan woman, and through her all future generations yearning for the living waters of truth, He asks her for a drink from the water hole at which they met. He questions and allows Himself to be

questioned; He allows the half humorous query, "Are you older than our Father Abraham?" He allows her to go to gather the townsfolk, and meanwhile instructs His hungry Apostles, saying that His nourishment is to do the will of His heavenly Father. Then, to the townsfolk, He addresses words that gain their hearts.

And what an active lesson is that of the promise of the Holy Eucharist! During three days the crowds follow the Master; then He multiplies the loaves and fishes. The Apostles—catechists in formation—are charged with the direction of the crowd, the distribution of the bread and the collection of the fragments. Finally, after the desertion of a great number, comes the final scene, still provocative and applicable today, "Will you also go away?"

"Is it lawful to pay tribute to Caesar or not?" Jesus simply asks for the coin of tribute, calls their attention to the image and inscription, and leaves them to judge for themselves. He guides them to the obvious conclusion, adding a still more logical conclusion of the supernatural order, one which they would likely overlook.

Let us think on the vivid and effective lesson on the respect due to the house of God, with the overturning of the tables, the blows of the whip of cords, the indignant exclamation, "My house is a house of prayer." Let us recall the Last Supper: the washing of the feet, the breaking of bread, the comparison of the vine and the branches. Let us think of the sword that Peter offered Him and which He refused, of the triple invitation to watch and pray. Action, always action, and so well developed, that it will be difficult for us to improve the technique.

With all its liturgical rites, with the ceremonies of the various feasts, whose very external functions instruct, edify, and delight, with its processions, chants, etc., has not the Church always utilized active instruction and does she not continue to do so even today?

That is why the born catechist, the catechist completely devoted to his mission, even in the centuries past, has always practiced the active catechism, and has done so with greater understanding and success than the average young teacher of

today, fresh from the most progressive normal school. In the Indies, St. Francis Xavier would assemble the people in the church and would recite the creed aloud with them. Then he would recite it alone, article by article, teaching the people to say after each article, "Lord Jesus Christ, Son of God, give me the grace to believe simply and without hesitation the first article of faith." Then all recited the Lord's Prayer, after which they said: "Holy Mary, mother of Our Lord, Jesus Christ, obtain for us from your Divine Son, the grace to believe, etc. Hail Mary, full of grace, etc." At the end of the twelve articles, the saint recalled to their minds that to be Christians they must have a living, firm faith, and he asked whether they believed each and all the articles. His hearers crossed their arms on their breasts and answered in a loud voice, "Yes, we believe."

St. Francis proceeded in the same fashion with the Ten Commandments. The lesson was enlivened by practical acts of faith, by promises and by prayers. From among his converts he selected the most educated, those who knew the Catechism perfectly, and he directed them to repeat the lessons to their relatives and friends, and to instruct them as he had instructed his first proselytes.

Let us span a few centuries and come down to the year 1909, which is nearer home. At this time the term "active catechism" was unknown. But we find the reality, complete and inspiring, functioning under the influence of Maria Montessori at Barcelona in the "Chapel of the Children." Here were gathered the children from three to six years of age. The benches in the chapel were designed especially for the little ones, the holy water fonts were miniature, and all the church appurtenances were scaled to the size of the little worshippers. The children were in sole charge of the chapel. They kept it clean, they lighted and trimmed the lamps and candles; they presented the bread and wine at the Offertory. The oldest served Mass. During the immediate preparation for first Holy Communion the activities multiplied and became more and more symbolical. The children cultivated the little plot of wheat and the grape vine that would furnish the matter of the First Communion Mass. The harvesting, the preparation of the flour, the kneading of the dough, the mak-

ing of the hosts, as well as the gathering of the grapes and preparation of the wine, all were done with the cooperation of the children. They decorated the chapel on the eve of the great day and prepared the booklet of prayers for Holy Communion.

This is only a brief summary of this admirable school. A more attentive reading of Dr. Montessori's books will well repay the zealous catechist.

THE LASALLIAN METHOD

The traditional method of our congregation is more truly Lasallian in spirit, the more "active" it is. If you examine carefully the way the Holy Founder of the Christian Schools taught Catechism and expected his Brothers to teach, you will discover that it has all the aspects of an "active" lesson, at least in the germ, and needs only to be adapted to the modern boy and his peculiar needs. St. John Baptist de La Salle was wholly opposed to mere exposition of the Catechism, because this method, though it required an active teacher, left the children very passive, a prey to every distracting thought and movement. "The teacher should not speak as if preaching but should almost continually interrogate the pupils by questions and subquestions so as to be sure they are grasping his explanation." In that quotation we have what is essential in the "active" method. To make physical activity the essence of the active method, as the extreme progressives would have us do, would be to distort the very idea of the method. The purpose of the "active" method is to help the child to grasp, as fully as his age will permit, the lesson he is being taught, to stimulate him to mental alertness. The necessity that is placed upon the student of being ever ready to answer the questions and subquestions directed to him, prevents mere passive indoctrination, and stimulates him to active learning. And even if the exigencies of the times and the pioneer character of the Saint's work led him to put too much emphasis on the knowledge of the formulae of the catechism, yet he ever insisted that the pupils must not merely memorize but must understand their catechism. To achieve this, he insisted on every student being an active learner,

stimulated to mental activity by the questions of the teacher. And the summary that the student was obliged to write out each week on the matter he had learned in the Religion class, is one of the forms of activity most in vogue today, in order to oblige the student to be more attentive and to lead him to summarize the lessons in his own words with personal applications and observations. Forms of activity also, are the Saint's practices of prayer before the Religion lesson to ask the blessing of God and to direct the student's attention; and of singing a hymn related to the topic of the lesson; and of having a pupil make a practical application of the lesson, after it had been fully explained.

There was moreover in the schools of the Saint, a certain participation in the government of the class, quite similar to the American system of student government. Each class had its officers: prayer-monitors, who presided over the class prayers one in the morning, another in the evening, and who were changed every month that as many students as possible might fill this pious office. We read in the *Management of the Christian Schools* that this office of prayer monitor "contributes a great deal toward making the children recite their paryers well, and toward inclining them to say their prayers outside of school with attention and piety." Other officers include the boy in charge of the holy water fonts, the bell ringer, the monitors, the distributor of papers, the door-keeper, and even a "visitor of the sick pupils, who will console them and invite them to suffer their ills with patience through love for God," a practical initiation into the apostolate. These officers of the school of St. De la Salle were employed in various forms of activity very useful to Christian character formation.

We know that the saintly Canon of Rheims was not the initiator of these practices; several of them were to be found in the schools of his predecessors. Before our saint, M. Demia had inaugurated the system of monitors in his school at Lyons. But the Saint adopted whatever he found of value in the work of his predecessors or in the "escole paroissiale" and wove all these elements into a system that was well nigh revolutionary in the pedagogy of his day.

OBJECTIONS

We hope that a consideration of some of the objections against the activity method will further clarify the notions already presented, and anticipate the stock criticisms against the active school, especially as regards religious education.

1. *It is an artificial method.*

I believe I have already answered that criticism by showing that the active method has its beginning in the very nature of man and of the child. We thoroughly agree that when a procedure of the active method becomes artificial, it should be abandoned without hesitation. But in the active school there is such a variety of procedures and so great a field for adaptation, that a zealous teacher can easily find procedures suitable to his subject, his pupils, and his own peculiar temperament. He who loves neither music, nor dramatization, nor design, will readily admit that the following active procedure has an essentially spiritual character. It is suggested by Abbé Pierre Schnepf in the first volume of his work, *Alone with God; Prayers of a Lonely Parish Priest*. The method consists in transforming the catechism into a prayer. So, when the pupils have understood and learned by heart the formula of a dogma or of a moral principle, they can be instructed to repeat it as if speaking directly to God. We can take the following as an example:

Q. *Does God know all things?*

A. God does know all things, even our most secret thoughts, words and deeds.

As a prayer: "I believe, O my God, that you know everything, even my thoughts. Grant that they may be always pure and pleasing in thy sight." The pupils should learn to formulate their own prayers from the catechism. We might have the boys take turns in leading the class in the recitation of their prayers. An inspiring choral recitation might thus be arranged. Let us try another example.

Q. *What is hell?*

A. Hell is the eternal suffering that arises from being deprived of the sight of God forever, and from having to endure the pain of fire. As a prayer: "I believe, O my God, that hell

is the eternal suffering that results from being deprived of Thee, Who art my only good, and from being plunged eternally in fire that knows no mercy. Grant me and all those who are dear to me, the grace to avoid that place of torment."

If this procedure (which does not exclude any other) becomes habitual, the children will become accustomed to turn naturally to prayer as each new religious truth is grasped, in order to apply its fruits to themselves and to others.

Let us keep in mind always that it is the spirit which quickens while the letter kills. We should take to ourselves the spirit of the active method without necessarily adopting all its forms and procedures. We should use the active method and its various procedures in so far as they can enrich and vitalize our traditional method.

2. The use of this method demands considerable time.

There is both fact and fiction in this objection. Sometimes the active method is an excellent way to make the children grasp the truth quickly. If, on the other hand, the teacher finds that in certain particular cases the active procedures tend to lengthen out the lesson needlessly, he should abandon it in those instances. But it is never good to go to extremes. If it be subservience to accept the evils in a system because the system is essentially good, so is it rank indocility to reject a good system because it contains certain objectionable features. Here we can learn from Holy Church, which accepts the good while rejecting the evil in human institutions.

Who would dare to condemn the Socratic method of question and answer when used by a competent teacher? Yet, it, too, is very long. Therefore, we use it only for those points of doctrine which by their importance demand or merit more time or attention. And if a major truth will have been more clearly understood by this means, particularly if it will have become a motive for Christian living, who will complain of time lost? The same may be said of the active method. If better and more lasting results are achieved, we should not speak of losing too much time.

This is especially true if the active method seems imposed by circumstances. To return for a moment to the experiment described earlier in this paper, on the Gifts of the Holy Ghost.

I assure you it was not the result of reflection. I had not thought of it at all before entering the classroom. I believed that I could question the boys and, on the basis of their replies, give such explanations as were required to supplement their knowledge and make it more exact. But I soon realized that the boys did not know even the elements of the subject. Therefore, I should have to give them their first impressions of the Gifts, a subject very abstract and certainly of little interest to a group of children, who have about as much knowledge as St. Paul's Ephesians when they replied, "We have not so much as heard if there be a Holy Ghost." The lesson would have been taxing both to boys and teacher. But, by a fortunate circumstance there were seven pupils, and thence my inspiration. Had there been eight pupils, no doubt the procedure would never have suggested itself to me. The notion occurs to me now that the extra boy could have filled the role of the Holy Ghost and have distributed the Gifts. The children learned the lesson thoroughly! It became part of them through activity, a result no end of explanations might have accomplished. Would you say that it was losing time to achieve such a result?

Suppose I have to explain the Liturgical Year to a group of young students. To give an explanation of the cycle with the number of Sundays in each season and the spirit of the seasons, would be very tiresome to the children, no matter how interesting it might be to me. To represent the liturgical cycle graphically with the various liturgical colors would no doubt be far better; but it is still the teacher who is active. How shall we utilize the activity of the pupils? Suppose I have a normally intelligent group. I choose three leaders and I say to them, "You are the Christmas season, you the Easter season, you the season of Pentecost." And then I instruct them in the essential facts of the Liturgical Year. I say to the Easter season, "You will need as many companions as there are Sundays in the cycle. Figure it out for yourself. There are four groups of Sundays: those of remote preparation from Septuagesima to Ash Wednesday; proximate preparation, the first four Sundays of Lent; immediate preparation, Passiontide; the fourth group is Easter proper, till the octave of the Ascension of Our Lord. Each of the pupils you choose to repre-

sent a portion of your cycle should be a living representation of its spirit. He should symbolize it in speech, or attitude, or costume, or by some distinctive emblem in the appropriate liturgical color. Each one should be able to explain the nature of his role, and he should select from the Liturgy the words that best express the spirit of the mystery he symbolizes. The boys who represent the principal mysteries: Holy Thursday, Good Friday, Ascension, etc., might have recourse to those of their companions who are gifted in art or design, to reproduce the scene or a symbolic representation of it. You will have a week to prepare."

At the appointed time, which may be outside of class time if the experiment is evidently popular with the boys, the tableau is arranged. Each group will be in competition with the other two. Without doubt, to guide the exercise skillfully, it would be necessary to acquire the technique of a professional producer. When experience has matured the teacher's ability, and if he has a large number of students, he might group around the Christocentric cycle, the principal personages of the Sanctoral cycle. By changing the roles of the children periodically, we would ensure a deep knowledge of the Liturgical Year, to the great profit of religious education. When interest is added to persuasion, it will not be difficult to win the pupils over to our projects. Moreover, these procedures often have the further advantage of leading the parents to take an active part in making our tableau successful, a benefit that can produce much fruit.

3. *It is a mistake to treat a serious question as a game; life is not play.*

Full well do we know that life is not play. But should we conclude, therefore, that to teach our children how to live, we must prematurely weary them, and produce the impression that goodness, piety and religion are by their nature boring, as too often we hear people declare. Some protest: "How will your amusing active procedures succeed in giving the children the austere and necessary lesson of sacrifice?" This can be done by leading the children to choose, and to defend before their companions, small acts of self-denial, adapted to their age and circumstances.

At the base of this specious objection, that even thoughtful people often tenaciously maintain, there is a serious fundamental error. They propose to rear man "as he ought to be." But man as he ought to be does not exist; man as he is must be the object of our interest and our efforts. We must take him as he is in order to elevate him to what he ought to be. Therefore, if man, and more so the child, is so constituted that he takes a willing interest even in grave and serious matters if they prove amusing or captivating, but on the other hand will reject them promptly if they seem even slightly dull, what does a sane pedagogy urge us to do? Certainly not to force the boy to listen to us whether he likes it or not and under threat of punishment. It prompts us to use our initiative and intelligence to catch his attention and interest without restraint. In this way we shall persuade the child to conquer himself. Haven't you often seen children perform acts of self-denial in play or "to make the team" in competitive scholastic sports? But we shall lead them to self-conquest for higher and nobler motives, according to their ability to grasp spiritual ideals and values.

This last observation is most important: the procedures of the active school must be in accordance with the maturity of our pupils. It would be rash to propose to older students forms of activity suited only to elementary pupils. We can, however, ask their impressions and opinions of the matter being discussed; we can propose questions and practical life problems; we can invite them clearly to state their difficulties in the lesson in order to find a solution for them, to deliver a short reflection to their classmates, to discover by personal research further information on a subject already studied in class. It is often astonishing the excellent reasoning that is evoked on the part of the students by such intellectual activity.

It is well here to point out another form of activity which will certainly have the approval of all zealous catechists, namely, the preparation of the best pupils to become apostles among their companions. During May, 1939 there was published at Milan an interesting book of 244 pages, written by six boys of high school age, pupils of Dr. Gesualdo Nosengo, ardent proponent of the activity method. The book is called

Così come siamo, (Such Are We). It is a varied and moving relation of the school life and the spiritual experiences of the pupils under the direction of Dr. Nosengo. The entire work is marked by apostolic ardor and sincerity. It is no less astonishing than edifying, the amount of good these 14-15 year old boys have done in so many ways, with the utmost gaiety and intelligence. The book, which recounts several lesser "conversions" wrought by the members of the class, closes with the account of the baptism of one of their classmates, brought about by the efforts of the students, who had to surmount, among other obstacles, the opposition of the parents of the boy. Isn't this a form of activity worthy both of young people and adults?

CONCLUSIONS

After such an exposition of the Activity Method in religious education, resembling a stroll through territory already more or less explored, than a systematic exploration of a terra incognita, a conclusion is sadly needed. Despite the newness of the title, the active Catechism is not a novelty. Its roots are deep in the Catholic tradition, it is the result neither of heresy nor frivolity. Its seed was in the method established by St. De La Salle, and we are simply bringing it to full fruition by developing vital activity in the Religion class. At the present moment, living in the midst of a world ignoring spiritual values, there is grave danger of leaving our pupils with the impression that life and Religion are two different, widely separated spheres, instead of two concentric circles. Since we are Apostles of the Catechism, we should not leave it to others to make the alliance between Religion and life that is necessary for the right ordering of the world.

It is important to remember that it is the spirit of the method we must adopt, not its every form, some of which are extreme and exaggerated. Even of the moderate forms of activity, all will not be found suited to our abilities and temperaments, or to the milieu in which we exercise our apostolate. We must learn to choose the good, the suitable, and to ignore the rest. But to reject even the spirit of the method, because of certain exaggerations or unsuitable elements, would be rankest intellectual indocility.

I shall have achieved good results if some reader, perhaps new to the idea, will have better understood that the active catechism is not a "sort of Punch and Judy Show." The essential mark or aspect of the active method is that it is vital, animated by a true interior life. The objective of the active Catechism is to lead the child more surely and powerfully to live his temporal life in view of eternal life with God hereafter.

ACTIVITY AND INTELLECTUAL DISCIPLINE

To summarize: our initial purpose was to determine, if possible, the contribution of activity to intellectual discipline. If our line of reasoning is correct, the following conclusions seem justified:

1. If by activity here we mean intellectual activity, then it is the one way of building up a general habit of industry, of concentration, of accuracy in thinking in so far as that is possible within the limits of each child's native endowment.

2. If by activity we mean an activity program based on a program of direct experiences with people and things, such a program

(a) May perhaps teach some activities of value in themselves;

(b) May perhaps help—though it alone will not suffice—to lay a foundation of concrete experiences as a necessary background for abstract thinking later on;

(c) May perhaps—though not necessarily—grip the child's wholehearted endeavor, help to get him started in the process of self-activity, the *sine qua non* of all intellectual training.

But there it ends.

With Professor Freeman we might say:

"I believe in 'activities' as a part of education, I believe in the use of ample concrete experiences as a basis for thinking, and I believe in self-activity as the necessary condition of true education. But I do not believe in the way these three things have been mixed together in much of our current discussion."

By Sister Mary Callixta, C.D.P., "Activity and Intellectual Discipline," *The Catholic Educational Review*, Vol. XXXIX, No. 9 (November, 1941), pp. 555-556.

JOY IN THE WORK OF EDUCATION

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The observant educator cannot have failed to notice that there are any number of students in high school and college who seem to be wrapped in an atmosphere of gloom. They are taciturn, unresponsive, poker-faced or if they venture a word, they manifest a cynicism that would hardly be expected of their years. We may wonder concerning the cause of this stage of mind, but one thing seems to be certain. Sadness and gloom are deadening. Joy, on the other hand, is a fruit of fulfillment and, if wholesome, exercises a marked influence on the proper development of the growing human being. In fact, it seems to be as natural to the flowering of the human personality as sunshine is to the flowering of a plant.

Any one who attempts to formulate a few basic ideas regarding joy and the means of using it in education soon becomes aware of a number of erroneous ideas and finds it necessary to make a few fundamental distinctions. Joy results from the satisfaction of our appetites, whether these be physical, intellectual, cultural, social, religious. . . . Thus there is a certain joy associated with the muscular exercise and competition of games, the muscular activity and social relations of dancing, with intellectual accomplishment, with the reading of good authors, with work well done, and so on. Though all the actions of a Christian are done in union with Christ and thus raised to the supernatural state, yet there is a certain element which may be spoken of as a natural joy since it comes from nature. Thus the joy of intellectual achievement would derive simply from nature perhaps and as such would be the same for Christian and non-Christian. Of course, in the case of the Christian, this joy might be en-

hanced and ennobled by being associated with the divine life of the soul.

There are, however, other joys with a more distinctly supernatural flavor. These are founded in the Christian's spiritual fulfillment, that is, they are derived from his more direct relations with God. It is in this sense that St. Paul urges: "Rejoice in the Lord always; again I say, rejoice." Note the phrase "in the Lord." In other words, we must find our joy in God. For He is the only Source of true and permanent joy. The Christian always has joy and peace in his soul, because he always possesses God and regards all else as secondary, as nothing in fact compared to God. Sufferings, trials, disappointments, despoilments which to the ordinary citizen of the world are the "slings and arrows of outrageous fortune," are to him a loving dispensation of Divine Providence. He sees them as a means of becoming conformable to Christ and thus in union with Him giving glory to the Eternal Father. Not placing his happiness in passing things which may be lost at any time and thus cause sorrow to those who put their joy in such objects, he finds his consolation in the one unchanging God. Thus the Christian experiences here on earth the beginnings of a life of eternal bliss.

Logical as these ideas may seem, they lead to a paradox in the eyes of the unenlightened. For Christian living is based on self-denial. But this simply means that self-denial and joy are so far from being incompatible, that the one is the very condition of the other. The man who does not overcome himself, in fact, will sooner or later find this very self which he has nurtured so carefully a source of sorrow because of the untoward events that accompany human life. That self-denial is a source of great joy, peace and happiness is evident from the lives of innumerable saints and holy persons.¹ Only those who do not want to believe in Christian mortification can be blind to this.

With such facts clearly in mind, it need hardly be insisted that true joy is a deep interior state, manifested surely by equanimity, serenity and cheerfulness, but not implying at

¹ Kepler, *More Joy*. Ch. XII has many examples of this.

all a twenty-four-hour-a-day grin or loud manifestations of joviality.

Now, all these ideas about joy have a mighty significance in the work of education. Perhaps we can best understand this by noting how great leaders of youth employed it. There was St. Philip Neri who was so solicitous to see the young engaged in lively games, pleasant excursions, agreeable social intercourse and cultural activities of all kinds. He realized keenly that young people left to themselves without occupation or interests grow morose and fall into evil ways. There was St. John Bosco who made joy one of the keystones of his educational system. He believed that joy expands the soul, banishes boredom, imparts the thrill of life, quickens intelligence, associates the notion of pleasure with what is good, and, most important of all, fills the heart with confidence and abandonment. He took great pains, for example, to see that the feasts of the Church with their liturgy were joyful, lest perhaps the spirit of gloom come to be associated with religion. He insisted that all his religious be cheerful, especially in their dealings with the boys, for otherwise would this not impress the minds of the young with the wrong idea of religion? A spirit of joy in the school or home provided an atmosphere in which there could be confidence on the part of the boys in their teachers and guardians. Instead of a rigid police system with the allotment of penalties when evil was done, care was taken to prevent evil by providing all sorts of useful activity and promoting a spirit of religion. If in the end punishment had to be administered, it would often be a look or word of disapproval from St. John Bosco which caused more repentance than a hard task because the young loved him so much. In such an atmosphere of joy, the educator is able to win the affection of the student and then his confidence. And as the saint remarked: "Without affection, there is no confidence, and without confidence, no education."

Drawing on these ideas, what should be our program for the proper employment of joy in our work? Naturally, the educator must have joy in his own soul and manifest it in his relations with his students. In spite of his own feelings, he must do his best to keep students out of the doldrums of sad-

ness which work so much harm. He must show a great love towards his students, for this is probably the greatest single source of joy to a human being—to realize that he is loved. Perhaps, the dolorous youth who confronts us has such poor home environment that the words "Our Father who art in heaven . . ." instead of suggesting love, produce a reaction of fear. Perhaps, this young man is so ignorant of true love that he cannot realize what we mean by saying that God loves him. If we could bring joy to such a soul by our genuine affection and spirit of self-sacrifice, then the way would be open for higher things.

For the child and adolescent, it is important to provide wholesome activities of all kinds and thus direct them away from evil. The educator will seek to determine those springs of interest which will bring joy and satisfaction to each of his charges. Discipline will be mild and preventive in character as far as possible. Above all, care will be taken to see that whatever is done, the heart of the student is not hardened, for if this occurs, all hope of influencing him vanishes.

Finally, the religious educator should open to the young the true sources of joy by leading them to be perfect Christians. For if joy is to be something more than a surface phenomenon, it must have its root in God. The first requisite of joy is to be in the state of grace. Instruction on prayer, devotion to the Most Blessed Virgin and the proper use of the Sacraments, should be frequent, for these things are basic. It should be made clear likewise that self-denial is absolutely necessary for the attainment of true joy. Well may we emphasize this point. We have the examples of the saints, our own experience and that of the students to back us up. At the same time, it is equally important to associate joy with religion. We may recall here what St. de la Salle said about refraining from punishment or reprimand during the religion period. We see that he clearly recognized this important aspect of education.

To make these ideas very practical, let us apply them to the coming season of Lent. This is a time of penance, it is true, but does the Church thereby wish us to banish joy from our souls? St. Paul tells us expressly to rejoice in the Lord

always. And our Lord promised His Apostles: "But I will see you again, and your heart shall rejoice; and your joy no man shall take from you."² But, some one will say, the Church wishes us to be sorry for our sins and meditate on the Passion of Christ. True. But consider the saints who were most penitent and who occupied themselves with the Passion more than we ever will. They were the happiest people to walk the earth. When we contemplate the crucifix should we have more sorrow for our sins or more joy because of the love of Christ there manifested for us? And how can one who knows God loves him and is present in his soul be sad? The Church wishes us to limit our pleasures during Lent, but the joy of the soul in God far from being lessened by penance and self-denial, should be enhanced.

² St. John, XVI:22.

THE APOSTLESHIP OF TEACHING

A religious who lives his religious life strictly is, on that account, a better teacher. He does not pour himself out in external activities to the detriment of his inner life. He finds time to study, to correct papers, to interest himself in the extracurricular activities of the students, to become their friend and counselor, to be all things to all men, after the example of the great Apostle St. Paul. But if he just tolerates the religious life, his class work will soon begin to suffer. He will become a clock-watcher, and the students themselves will before long come to realize that their teacher's real interests lie outside of the school. He lacks a reserve of spiritual strength required for patience, impartiality, and unselfishness in dealing with youth. Such a man betrays the trust imposed in him by God and His Church.

By Henry A. Caffrey, O.S.A., "The Apostleship of Teaching," *The Tagastan*, Vol. 4, No. 2 (1941), p. 100.

Religion in the Elementary School

PRACTICAL POINTS IN THE TEACHING OF RELIGION

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EDITOR'S NOTE: This analysis of problems was prepared by Sister Bertrande, author of that excellent piece of research, *Education of Sisters*, for a diocesan educational institute for Sisters of the diocese of Peoria that met in that city during the last week of September, 1941.

If ever the term "divine discontent" could be rightly used, it should be applied to the unrest in Catholic schools and among Sister-instructors whenever the teaching of Religion is discussed. This unrest has been marked for a good twenty years and, as a result, we have a vast and unprecedented improvement in systems and in teaching techniques. Changes that might safely be termed almost revolutionary have taken place. Methods—the Shields, the Schorsch, the Sower, the Christ-Life series, the Highway to Heaven, to mention but a few,—are multiplied; visual aids, extending from posters to moving pictures, from crude toy altars to actual dramatizations of the Mass, increase daily. And, where a teacher of two decades ago would have made an almost fruitless search for catechetical literature, today's teacher has a bewildering amount of material from which to select. And still we are discontented. Why? Because most of us are not satisfied with the results.

RELIGIOUS INSTRUCTION TODAY. The superiors of religious communities to whom we send our high school graduates as

candidates for the religious life tell us that today, many girls who have spent from twelve to sixteen years in Catholic schools and colleges often do not really understand their faith—even, that they lack moral training.¹ The pastors, with whom we work in our parochial schools, complain that the children are not grounded in religious practice; they attend the Children's Mass on Sundays throughout the school year because a Sister is there to supervise them, but many of these same children miss Mass every Sunday throughout the long summer vacation. Superintendents of Nurses in Catholic hospitals today have inaugurated Religion classes along with professional training because they recognize the woeful lack of understanding of doctrine and morals among our Catholic nurses—products of our Catholic grade and high schools. Our Holy Father is constantly urging upon us better and more thorough instruction in the field of Christian Doctrine. We teachers may feel that we are straining as never before to become more proficient in the teaching of Religion—but, although we may have made some progress, not until leakage from the Church has been stopped and leadership of Catholics established will we have any grounds for complacency.

Sometimes, I believe, we religious teachers are inclined to soft-pedal the truth: we hate to admit (out loud) that many of our Catholic alumni fall away from the Faith in later years; that some marry out of the Church, that others lead out and out pagan lives. But no matter how we veil the picture, the fact remains that one of the greatest problems facing the Church and the Catholic School is the problem of leakage.² In spite of all the money, consecrated service and heroic sacrifice dedicated to the training of Catholic youth, two truths remain: a great amount of leakage and a small amount of Catholic leadership exist.

RECURRENT ERRORS. Why? I think I may offer three possible reasons. First, I think that today we teachers are making the old mistake in new surroundings. Once we thought the text,

¹ Sister Bertrande Meyers, *The Education of Sisters*, pp. 65-67. New York: Sheed and Ward, 1941. Pp. 255.

² Rev. Felix M. Kirsch, O.M.Cap. "Can We Improve Our Teaching of Religion?" *Vital Problems in Catholic Education*, p. 144. Catholic University of America Press. Pp. 231.

the Catechism, was everything. Now it may be that we think the method, with all of its teaching auxiliaries ready to hand—books, pictures, poems, devices—everything. Maybe we are missing the point that *the teacher is everything*. In a word, results are not what they should be because we are adopting methods, instead of adapting them; we are adapting them neither to our own teaching proficiency nor to our own particular class, its local environment, economic conditions, social status, hereditary predominance. For example, in reference to this last, how different would be the emphasis in presenting the First Commandment to one class predominantly Irish and to another, predominantly Negro; the one with centuries of suffering for the Faith behind it, the other but a few generations removed from barbarism. Again, the local environment of a class in a congested city district and that of a class from widely scattered country homes is so unlike that quite different practical applications would have to be made when the lesson is on the commandment, Thou shalt not steal. So, I think, one reason for our failure in catechetical instruction, is that if we use the Schorsch method or the Christ-Life series, or the Highway to Heaven, we teach that method exactly the same whether we are instructing little Catholics from the *bon ton* residential section, or little Catholics from the so-called wrong side of the tracks.

ADAPT NOT ADOPT. All of which is by way of saying, that no method, however excellent, will succeed without an intelligent teacher; and that no teacher, however intelligent, will succeed without preparatory effort. Accept it as an inescapable truth that behind every successfully taught and fruitful lesson stands the grim form of labor—loved it may be, but labor it is. I work in several schools where the Schorsch method is the one adopted by the diocese. So often, young teachers will say to me: "It isn't necessary for me to write out a lesson plan in religion, is it, when it is all there in the *Teacher's Guide*?" My answer is always the same: "The method in the book is for the mill run of children—your job is to make it fit specifically Patrick Kelly, Reuben Goldsmith, and Ivan Paloski." The diocese adopts the text; each teacher must adapt it to the individual needs of her pupils; and, in adapting it, she

must take into consideration the child, his home, his parents, his neighborhood, and even his heredity. It's a big job; of course it is: but then, it's a big commandment, "Go, teach all nations. . . ."

THE SECOND ERROR. The second mistake we make, I believe, is that we somehow act as though "knowledge is goodness," that to know and to do are one and the same thing. Knowledge is not goodness; knowledge is not even understanding. It is not rare to meet an adult Protestant who laughingly tells of having taken all the prizes in Catechism back at the convent school, but that same adult remains a Protestant to the end of the chapter. And today we see hundreds of non-Catholics flocking to public novenas, but not at all moved to embrace the Catholic faith. A truth is made one's own, only when it is (1) known, (2) admitted, (3) accepted, and (4) lived. It is not difficult to get our pupils to do the first three things,—to know, to admit and to accept the truth. The living of these truths is where they—or shall I say, we, fail. I work in a school where the pastor tells me he is in constant amazement at the knowledge the school children have of religious doctrine. Yet, that same pastor complains bitterly of empty pews on Sunday during the children's summer vacation. Why? I would say it is because they know their Religion but do not live it; and this fact must be faced: Until our students learn to live their Religion, we will continue to have great leakage in the Church and little Catholic leadership.

THE THIRD ERROR. The third mistake we make, I believe, is that we compartmentalize our teaching of Religion; we "isolate" Religion from all the other subjects of the curriculum. We are not different from the public school because we devote one period a day or a week to the study of Religion: the public school system is now permitting that; we are different only when we make every class of the day a medium for the teaching of Religion. We may teach our children to know doctrine and morals by devoting isolated periods a day to that instruction, but we will never teach them to live their Religion in that way.

Of the three reasons alleged for our failures in teaching Religion, I would say this third mistake—that of confining

Religion to the Catechism period, and not including it in English, science, geography and all the other subjects of the curriculum is our most common error.

ENTERTAINMENT VS. INSTRUCTION. In seeking a remedy for these three errors, the first that suggests itself is an improved form of teacher-preparation. With so many teaching devices at hand now, it is by no means difficult to elicit not only a passive interest from a class, but indeed to so captivate the students that the parish fairly rings with praises of Sister X's catechism class! "All the children just love Religion—why, my Mary wouldn't miss her catechism for the world . . ." and all because Sister X's Religion class is entertaining. But eternal truths must be stimulating, not merely entertaining. A Religion class should be vitally interesting, not passively entertaining. Catechetical games and plays, cut-out projects of Adam and Eve in the Garden of Paradise, the making of miniature vestments, or the reading of extracts from the *Sunday Visitor* or *The Catholic Digest* are but "appetizers" which can never substitute for the main spiritual meal—not if our aim is to produce active, virile Catholics.

THE TEACHER IS IMPORTANT. Since our first error seems to be in making the "method" the most important feature of the lesson, let us begin our corrective measures by remembering how important the content is; and contrary to what modern educators, advocates of child self-expression, say, let us remember that the teacher is everything. Life comes from life. If we are to breathe a vitalizing life into our Religion class, we must breathe into it something of our very selves—something of our physical, mental and spiritual powers. What will not pupils learn by deduction from a teacher who daily brings to her Religion class an invigorating interest, a contagious enthusiasm and a depth of insight measured only by her breadth of vision?

Think of the enthusiasm the teachers of Hitlerism and Communism bring to their disciples. And look at the earthly, material, base ideals they strive to teach. Yet, when a Nazi youth declares "I believe in Hitler," what does he mean? His actions show what he means. He endures camp life, the privations of home and family, the torture and death of war . . .

why? Because he believes in Hitler, his principles, his philosophy, his way of life; and so he lays down his own life that Nazism may live. It is the same with the Red youth of Communism. Not merely Stalin, not merely the man, but his principles, his ideals, his philosophy of life. Willingly will many communists lay down their lives for a cause.

What do our youth mean when they say: "I believe in God"? Even the youngest child should know that "I believe in God" means more than simply that he believes there is a God. He should be taught to believe in divine principles. "I believe in God" should mean for him I believe in God, in all that He teaches, and in all that He holds good. I believe in the Commandments . . . in the Beatitudes . . . without compromise; and I will live these principles, even to the laying down of my life. It seems irreverent to use the expression "Heil Hitler" in the same breath with "Our Father" or "Hail Mary," but I do it to draw a comparison in parallel enthusiasm.

Is it that the teachers of Communism and Nazism make a keener, longer-range, more intelligent preparation for the teaching of their tenets than we teachers of Religion make?

PRACTICE AS WELL AS PRECEPT. We must be on our guard against the second error, which is to mistake knowledge for goodness. It is not enough for pupils to know what is right and what is wrong; to know how to avoid evil and do good, they must put this knowledge into practice, or it remains a mere latent power. As teachers we must provide opportunities for reducing Catholic principles to everyday practice.

Our pupils come, often enough, from neighborhoods where racial antagonism is inherited and deep-rooted. It may be white against negro, Italians against Pole, or Irish against everybody. Whatever it be, the school in its classes from kindergarten to senior high must emphasize, in practice as well as precept, the universality of the law "Love your neighbor as yourself"; must emphasize the fatherhood of God and the brotherhood of man. The school must teach, and the children be made to understand, that it takes more than attending Mass on Sunday and refraining from eating meat on Friday to make a practical Catholic; that the giving of a dollar

to the Church on Sunday and a moral or physical blackeye to the neighbor on Monday does not make spiritual sense.

ENVIRONMENT AN IMPORTANT FACTOR. That is what I mean when I say that environment must be taken into consideration when the teacher is preparing her Catechism lesson. Suppose a class comes from an industrial neighborhood where the strife between labor and capital reaches into the children's lives, where from their earliest days they play at "being pickets," walking around under old umbrellas, calling one another names, or stoning a make-believe auto that contains a "dirty scab." . . . Into that atmosphere of strife and hatred they will actively graduate before they acquire their diplomas. It is ours to prepare them for it by constant drilling on the fact that the moral law cannot be divorced from economic life. . . . Here is opportunity for demonstrating the assertion of our Holy Father: "Education is essentially a social and not a mere individual activity." We must point out to our students the Christian social sense as exemplified in the gospels. They should be shown that the foundation of many religious orders and lay associations while religious in principle were socio-political in aim. The Franciscan, the Vincentian movement, stand out as century-old, successful, Catholic means of organization to aid the poor and the underprivileged. If the older pupils study the Papal Encyclicals with reference to social conditions they will have a profound respect for the Church as the master-organizer; and the conviction will grow in them that religion is a thing to be lived as well as learned.

RELIGION THE BEST OF SOCIAL PHILOSOPHIES. The teacher who prepares her Religion lesson well will see that Religion can be correlated with every subject in her day's program. She will see that Religion reaches into every sphere of the child's activity now, and into the years that are to come. She must teach her students, then, to think of the personal problems of life in the light of faith; to endeavor to solve them by Catholic principles. The world cries today for an adequate "social philosophy" to live by; educational systems are making the "social sciences" of paramount importance in the curricula, even of elementary schools. Classes in Civics, in Citi-

zenship, in American Problems, classes in so-called School and Community are all attempts to give to children a social philosophy of life. Text books entitled "Your Environment and How to Use It," "Your Life and Your Personality" are all brands of the same stock, dealing with these three problems:

1. How to get along with yourself.
2. How to get along with your neighbor.
3. How to get along with yourself and your neighbor in your particular environment.

There never was and there will be an adequate social philosophy that is not founded on the Christian virtue of charity. That is what we need to teach our pupils in the classroom, not only during Religion period, but throughout the long day in all their dealings with their fellow-students.

RELIGION AS A SOCIAL SCIENCE. In the citizenship classes, or in the history classes, Religion has a place, and the emphasis should be geared to the environment, if our teaching is to be practical. Let us take, for example, a school where the majority of the children come from a section where politics is the dominant social and economic factor, and where a family's "political value" rates it. Children's games take their color from their environment, so they play at "stuffing the ballot box" and "catching the two-timer" from the time they are little tots. Here is our chance to stress ideals of "clean politics" and so be less liable to have to hang our heads when Senator Sullivan is sent to the penitentiary, or Aldermen Meyers and Berkowski of the Sacred Heart Parish are indicted for bribery and graft. Let us begin with the embryonic "ward heelers" and train them in good citizenship based on Catholic principles. The theological virtues should be referred to earth as well as to heaven, thus observing the Church's method of building the supernatural on the natural. In all of our social science classes let us teach faith in our fellowman; let us make hope the motivating effort for temporal and for eternal betterment; and let us interpret charity to them as love of the law as well as of God, since "Love is the fulfilling of the law."

CIVIC SINS. The Catechism period should not be the only place where sin is mentioned; nor should sin be presented as a

horrid dragon against which we go forth like other St. Georges to do battle on sight. Rather, it is a lean, mangy cur which sneaks into the house, having, after all, its appealing points which incline one to take a chance on the disease and infection it may bring with it. The Civics classes are an excellent place to teach *Thou shalt not steal*, not working the pupils up to a determination never to be a brigand or a bandit, or a safe-breaker, nor even never to steal so much as a dime from their neighbor. The thievery children in political sections need to be put on guard against is the "swearing off" of property values to obtain lower taxation; the temptation to share in a quiet "rake off" on a city project; the dishonesty of accepting a "straw job" which is all salary and no work. Unless you teach them that such things are violations of God's law, they will seldom make the deduction for themselves.

CLASSES IN SAFETY. Safety programs are in vogue today in every school in the country. We usually teach it from the standpoint of self-protection. How about connecting the commandment, *Thou shalt not kill*, with our safety lessons? It is a rare neighborhood that has had a murder committed in it; it is a still rarer neighborhood that has not registered its auto fatality. The murderous weapon we need to warn our students against is the automobile. This is something they can readily grasp. Instant interest will be aroused in a class, say of eighth graders—and in this day of universal driving it will appeal to girls as well as boys—if they are asked to list the means which they, as Catholics, might take to avoid the possibility of homicide with an auto. One such class, in response to this question, "What means will a good Catholic take to avoid reckless driving," gave the following:

1. Ask God to give me the grace never to "take a chance" when driving.
2. Watch myself when driving after making this prayer and win my first try-out.
3. Make it a matter of conscience to study in how many ways a driver can be reckless other than by speeding.
4. Remember that I am keeping the fifth commandment and consequently doing something pleasing to God by driving carefully.
5. Remember that I might kill someone not in a state of grace; or maim or cripple someone who might curse God for that misfortune.

6. Remember that I am obeying the laws of God when I obey the laws of the state.
7. By careful driving I am boosting the slogan:
A good Catholic is a good citizen.

Now—I ask you—will not lessons of this sort do more to make our pupils conscious of their Catholicity when driving than the oft-repeated admonition: “Never drive without a St. Christopher medal in your car”?

SUMMARY. I have outlined three major errors which I think we commit in the teaching of Religion in our Catholic schools:

1. We have laid an over-emphasis on method rather than on content in our Religion classes, and have failed to adapt the material in the course to the needs and environment of our classes.
2. We have acted as though we believed that knowledge is goodness, and as though it were sufficient for our pupils to know their Religion in order to insure right conduct.
3. We have isolated catechetical instruction, compartmentalizing it into one period, instead of permeating every subject in the curriculum with Religion.

Although there were suggested three remedies to counteract these three errors, one suggestion would embrace them all: and that one remedy is proper preparation on the part of the teacher, planning her religious instruction to cover the entire day, relating the subject matter to the pupil's life and personal problems, to his environment and even to his heredity. From my own observations in many parts of the country, I am strongly moved to say that a large part of the leakage in the Church, a large factor of Catholic failure to attain to leadership, is due to our failure to take environment into consideration in planning our religious instruction. As in every other class, so in the Religion classes, every child should be afforded ample opportunity to think for himself, to express his thoughts, and to act.

Don't be afraid of the socratic method—don't be afraid of being considered old-fashioned because you include the catechetical method along with newer techniques. I could say many fair words for the Catechism did time permit. Our

divine Saviour, science, and tradition are all on the side of the question and answer—provided, of course, that these questions be thoughtfully and intelligently planned; and provided, too, that the pupil does the major portion of talking. A close study of the newer methods will show that whereas the authors threw the Catechism out of the front door, they sneaked it in through the back. Regardless of the method, there will be no impression without expression, and it is the question that will provoke expression. Someone has said that the question is to the teacher what the knife is to the surgeon, it not only reveals what is wrong, but is the instrument for removing it. There is this difference, that whereas the knife comes ready to the hand of the surgeon, the teacher must forge the question. It is part of the work, the hard work of preparation. It is Father Sharpe who says: "The toil of the lesson preparation is part of the hidden life of the teacher, just as an army toils for months before a battle; just as Christ lived thirty years in private. The model is Christ, the method is Christ, the reward is Christ."³

So, I believe, our success as religious teachers will be predicated upon laborious preparation. Even with all our efforts, there will still be some failure; there will still be some leakage, there will still be some lack of Catholic leadership. Perhaps our Blessed Lord has always meant it to be so, but He nevertheless means that we labor far into the night, for the happy day when there will be one fold and one Shepherd.

³ Rev. John K. Sharp, *Aims and Methods in Teaching Religion*, p. 79. New York: Benziger Brothers, 1929. Pp. 407.

LOVING THE CHILD

Many selfish parents and teachers fail as educators not because of the child's ungrateful nature or because of the bad influence to which he is exposed. They fail because the child does not love them. And he does not love because their selfishness makes love impossible or at least unrecognizable.

(By Rev. F. J. Kieffer, S.M., *The Child and You*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1941, p. 45.)

SCRIPTURAL REFERENCES FOR "THE REVISED BALTIMORE CATECHISM"

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EDITOR'S NOTE: With the January issue the JOURNAL began the monthly publication of scriptural references for use with the *Revised Baltimore Catechism*. These references have been prepared for readers of the JOURNAL OF RELIGIOUS INSTRUCTION.

The author's method of recording references is as follows: A reference, e.g., Psalm 138, 2, is given in arabic numerals, the first number that of chapter, the second that of verse. Following the Scriptural reference is given a short "lead" concerning the content of the reference: e.g., Deut. 4, 25. . . . The oneness of God is stressed.

Scriptural references are stated, first, to aid the teacher in the explanation of the general heading to be found at the commencement of each chapter: e.g., Lesson 1, "The Purpose of Man's Existence." (a) Genesis 1, 1-2, 25. . . . Then the references for each question is given, with the question listed under the number that it has in the *Revised Edition of the Baltimore Catechism, No. 2*. When that number has a corresponding question in the *Revised Edition of the Baltimore Catechism, No. 1*, the fact is noted thus: 1 (No. 1, 1); 24 (No. 1, 14).

For the sake of convenience the order of the references follows the order of the books of the Bible. Should there be a special reason for emphasizing a certain text, this is noted after the "lead" has been indicated.

LESSON 3

The Unity and Trinity of God

- (a) Mathew 28, 18-20 The Unity of God is indicated by "in the name of"; the Trinity is indicated by "the Father, and of the Son, and of the Holy Spirit."
- (b) Luke 3, 21-22 The Three Divine Persons are indicated: Father (voice from heaven); Son (Thou art my beloved Son); Holy Spirit (in bodily form as of a dove).

Question 24 (No. 1, 14). Yes, there is only one God.

- (a) Deuteronomy 5, 6-9 The First Commandment is founded upon the unicity of God.
- (b) Isaias 44, 6 God Himself asserts that He alone is, and there is no other God.
- (c) Ephesians 4, 6 St. Paul declares that there is one God and Father of all.

Question 25 (No. 1, 15). In God there are three Divine Persons—the Father, the Son, and the Holy Ghost.

- (a) Matthew 28, 18-20 The Three Divine Persons are named.
- (b) Luke 3, 21-22 The Three Divine Persons are indicated (cf. above).
- (c) John 14, 26 God the Father (a person) will send the Advocate, the Holy Spirit (a person) in the name of Jesus Christ, the Son (a person).

Question 26. The Father is God and the first Person of the Blessed Trinity.

- (a) John 17, 1-3 Jesus Christ calls His Father, the only true God.
- (b) John 20, 17 The Risen Savior tells Mary Magdalene to announce to His Apostles that He ascends to His Father, who is God.
- (c) John 15, 26 The Father is the First Person since He has sent the Son and the Holy Spirit (One who sends must precede the one who is sent, not necessarily in time, but at least by a priority of order).

Question 27. The Son is God and the second Person of the Blessed Trinity.

- (a) Matthew 16, 15-17 Peter professes his belief in the divinity of Christ: The Son of the living God.
- (b) John 10, 30 Our Lord asserts His unity with His Father.
- (c) John 16, 27-28 Christ came forth from God (cf. John 8, 42); He was sent by His Father; hence the Son proceeds from the Father, and is the Second Person of the Trinity.

Question 28. The Holy Ghost is God and the third Person of the Blessed Trinity.

- (a) Matthew 28, 19 The Holy Ghost is mentioned with other Divine Persons; hence He is Divine.
- (b) Acts 5, 2-4 To lie to the Holy Spirit is to lie to God.
- (c) John 15, 26 The Holy Spirit is sent by the Son from the Father; therefore He is the Third Person of the Trinity (since he proceeds from the Father and the Son: the missions of the Persons depend upon the processions).

Question 29 (No. 1, 16). By the Blessed Trinity we mean one and the same God in three Divine Persons.

- (a) Matthew 28, 19 The Unity and Trinity of God are indicated.

Question 30. The three Divine Persons are really distinct from one another.

(a) Matthew 28, 19

Baptism is to be conferred in the name of the Father, *and* of the Son, *and* of the Holy Spirit; a distinction is indicated.

(b) Luke 3, 21-22

The Son is distinct from the Father, for the voice from heaven identifies Christ on earth as His Son. The Holy Spirit is distinct from both as He is descending in the form of a dove.

Question 31. The three Divine Persons are perfectly equal to one another, because all are one and the same God.

(a) Matthew 28, 19

Baptism is to be conferred equally in the name of the three Persons; the singular 'name' indicates unity of God.

(b) John 10, 30

The Son proclaims His equality with the Father.

(c) John 20, 17
John 1, 1
Acts 5, 2-4

The Father is termed God; St. John in his prologue (1, 1) calls the Word (the son) God; St. Peter identifies the Holy Spirit with God.

Question 32. The three Divine Persons, though really distinct from one another, are one and the same God because all have one and the same Divine nature.

(a) Ephesians 4, 6

One God (This is the fundamental doctrine of Sacred Scripture); one God means one divine nature; hence the Father, Son and Holy Spirit have the same divine nature.

(b) John 10, 30

The Son distinguishes Himself from the Father (I *and* the Father), and then identifies Himself with the Father (*are one*). This unity is in the nature.

(c) Acts 5, 2-4

The Holy Spirit is identified with God; therefore He has the divine nature. Since however there is but one God and one divine nature the Holy Spirit has the same nature as the Father and the Son.

LESSON 4

Creation and the Angels

(a) Genesis 1, 1

In the beginning (before anything existed) God created the heavens and the earth (all existing things).

- (b) 2 Machabees 7, 28 A brave mother exhorts her son, soon to be martyred, to look upon all that God has made and to consider that He made all from nothing.
- (c) Colossians 1, 16 All things, visible and invisible, Thrones, Dominations . . . are created in Christ.

Question 35 (No. 1, 17). When we say that God is the Creator of heaven and earth we mean that He made all things from nothing by His almighty power.

- (a) Genesis 1, 1 (as above). (cf. 2 Machabees 7, 28 as above).
- (b) 2 Esdras 9, 6 God is praised as the maker of all things.

Question 36 (No. 1, 18). The chief creatures of God are angels and men.

- (a) Genesis 1, 26-30 The superiority of man over the rest of creation is indicated by the fact that he is created to the image of God and also by his dominion over the earth.
- (b) Psalm 8, 5-9 Man has been made a little less than the angels and has been given dominion over all things.
- (c) Psalm 148, 2 The angels are listed before all God's works. (cf. Daniel, 3, 58). In both cases the authors gave a systematic gradation of God's creatures.

Question 37 (No. 1, 19). Angels are created spirits, without bodies, having understanding and free will.

- (a) Matthew 8, 16 Devils (fallen angels) are described as "spirits".
- (b) Hebrews 1, 14 The angels are called ministering spirits.
- (c) Psalm 148, 2 Angels adore God, an act of the understanding and will. (cf. 102, 20).

Question 38. When God created the angels He bestowed on them great wisdom, power, and holiness.

- (a) Ezechiel 28, 12 While Ezechiel directed his words against the king of Tyre, yet he had in mind Lucifer, the prince of devils, who is called full of wisdom and perfect in beauty.
- (b) Psalm 102, 20-21 The angels are called mighty in strength. They minister to God, do His will: these things imply holiness.
- (c) Apocalypse 5, 11 Angels surround the throne of God; only holiness is represented there.

Question 39 (No. 1, 20). Not all the angels remained faithful to God; some of them sinned.

- (a) Job 4, 18 One of the friends of Job points out that God found wickedness in his angels.
- (b) 2 Peter 2, 4 St. Peter indicates the sin of the angels by saying that God did not spare them after their sin.
- (c) Apocalypse 12, 9 The fall of the angels is described by St. John.

Question 40 (No. 1, 21). The angels who remained faithful to God entered into the eternal happiness of heaven, and these are called good angels.

- (a) Matthew 18, 10 Our Lord speaks of angels seeing the face of His Father in heaven.
- (b) Matthew 22, 30 Angels are in heaven; the just after their resurrection shall be like unto them.
- (c) Apocalypse 7, 11 St. John describes angels standing around the throne of God.

Question 41. In heaven the good angels see, love, and adore God.

- (a) Matthew 18, 10 Angels see the face of God.
- (b) Apocalypse 7, 11-12 Angels are around the throne of God, worshipping Him.

Question 42 (No. 1, 22). The good angels help us by praying for us, by acting as messengers from God to us, and by serving as our guardian angels.

- (a) Tobias 12,2 6-20 A description of the good offices of Raphael is given. (The entire story is indicative of the duties of angels towards men.)
- (b) Judith 13, 20 Judith speaks of God's angel that has been her keeper.
- (c) Luke 1, 11 The angel Gabriel is sent to Zachary and to Mary (a messenger from God to us).
Luke 2, 26 (cf. Luke 2, 9-14.)

Question 43. Our guardian angels help us by praying for us, by protecting us from harm, and by inspiring us to do good.

- (a) Genesis 48, 16 Jacob refers to the angel that protected him from evil.
- (b) Judith 13, 20 God's angel has been Judith's keeper.
- (c) Psalm 90, 11 The office of the angels is to keep us. (cf. Matthew 4, 6.)

Question 44 (No. 1, 23). The angels who did not remain faithful to God were cast into hell, and these are called bad angels, or devils.

- (a) Matthew 4, 1 The name of the tempter is the devil.

- (b) 2 Peter 2, 1 The fall of the angels and their descent into hell are described.
- (c) Apocalypse 12, 7-9 A description of the battle between Michael and Satan, with the consequent fall of Satan and his angels, is given.

Question 45. The chief way in which the bad angels try to harm us is by tempting us to sin.

- (a) Genesis 3, 1ff Eve fell because of the temptation of the serpent (the devil).
- (b) Luke 4, 1-13 Our Lord is tempted by the devil.
- (c) Acts 5, 3 Peter asks Ananias why Satan has tempted his heart.

Question 46. Some temptations come from the bad angels, but other temptations come from ourselves and from the persons and things around us.

- (a) Exodus 17, 7 The Israelites murmur against the Lord, the temptation coming from themselves.
- (b) Matthew 6, 13 We ask God not to lead us into temptation.
- (c) I Timothy 6, 9 Riches are a source of temptation.
- (d) James 1, 14 One's own passion is a source of temptation.

Question 47. We can always resist temptations, because no temptation can force us into sin, and God will always help us if we ask Him.

- (a) Matthew 6, 13 In the Lord's prayer we ask God not to lead us into temptation, but to deliver us from evil.
- (b) I Corinthians 10, 13 Man is able to resist temptation; God does not permit man to be tempted beyond his strength and He helps man overcome it.

AS THE MASTER TAUGHT

Let us keep in mind the picture that Christ paints of Himself as a hen that gathers its chickens under its guarding wings, and remember that the biggest lesson we have to teach, the deep personal love that God has for each one of us, will go more directly to the heart of the child if we also gather the little ones under our wings.

(By Rev. John T. McMahon, *Teaching to Think in Religion*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1939, Ch. II, p. 68.)

THE GOSPELS FOR SUNDAYS

QUIZ MATERIAL

EDITOR'S NOTE: With this issue the JOURNAL is completing a series of exercises based on the Sunday Gospels. The first exercises in the series were published in the March, 1941, number of this magazine. The exercises may be used as Monday quizzes on the Gospel of the previous Sunday or as Friday study guides in anticipation of the Gospel of the following Sunday. The text used in preparing the exercises is that of the recently published revision of the Confraternity of Christian Doctrine.

SEPTUAGESIMA SUNDAY IN 1942—FEBRUARY FIRST

Jesus spoke this parable to explain the warning He had given: "But many who are first now will be last, and many who are last now will be first." (Matt. 19, 30).¹

1. What topic does our Lord use in this parable to explain the kingdom of heaven?
2. What did Jesus say to each group He "saw standing in the market place idle"?
3. What pay did each of the laborers receive?
4. How did the householder answer those who complained against those who worked a single hour receiving the same as those who had borne the burden of the day's heat?

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1. The spiritual meaning of the parable—"... God is master of His gifts, and His grace may make one who has served Him only a short time as worthy of supernatural rewards as one who has borne the burden of the day and the heat."² What are the answers to the following questions? Check what you have written with the answers in the *Revised Baltimore Catechism*, No. 2.

¹ *The Epistles and Gospels for Sundays and Holydays*. Prepared with the Addition of Brief Exegetical Notes by the Catholic Biblical Association of America, p. 89. New York: Wm. H. Sadlier, Inc., 1941.

² *Ibid.*, p. 90.

- (1) What does the Holy Ghost do for the salvation of mankind? (Question 108)
 - (2) What is grace? (Question 109)
 - (3) What is sanctifying grace? (Question 111)
 - (4) What are the chief effects of sanctifying grace? (Question 112)
 - (5) What is actual grace? (Question 113)
 - (6) What are the principal ways of obtaining grace? (Question 117)
 - (7) How can we make our most ordinary actions merit a heavenly reward? (Question 118)
 - (8) What is God's loving care for us called? (Question 19)
2. This parable refers to the call of the Gentiles to share in the spiritual privileges of Israel. The words—"Many are called, but few are chosen"—appear to refer to the Jews, of whom relatively few came into the Church."¹³ Write a prayer, thanking God for the gift of faith. Let your prayer show that you understand what the Catechism teaches about faith. Check what you have written with the content of the Act of Faith in the Catechism.

* * * * *

SEXAGESIMA SUNDAY
IN 1942—FEBRUARY EIGHTH

1. What happened:
 - (1) to the seed that fell by the wayside?
 - (2) to the seed that fell upon the rock?
 - (3) to the seed that fell among thorns?
 - (4) to the seed that fell upon good ground?
2. What did Jesus use the seed in the parable to explain?
3. Whom does the seed that fell by the wayside signify?
4. Whom does the seed that fell upon the rock signify?
5. Whom does the seed that fell among the thorns signify?
6. Whom does the seed that fell upon good ground signify?

Jesus interpreted this parable for His hearers. He wished to show

¹³ *Ibid.*, p. 90.

that indifference, superficiality, and worldliness, keep His word from bearing fruit in the lives of men.⁴

1. From whom do we learn to know, love, and serve God?
2. Where do we find the chief truths taught by Jesus Christ through the Catholic Church?
3. Give an example of a person who is indifferent to the word of God.
4. What does the word superficial mean? Describe a boy or girl who is superficial toward the word of God.
5. Give an example of persons (1) who are too occupied with the cares of life; (2) who are too occupied with the riches of life; (3) who are too busy with the pleasures of life.

* * * * *

QUINQUAGESIMA SUNDAY
IN 1942—FEBRUARY FIFTEENTH

1. What words at the beginning of this Gospel show that Jesus went freely, of His own will, to be offered on Calvary?
2. Name the things that Jesus told would be done to Him.
3. What did Jesus say would take place on the third day after His death?
4. How did the blind man on the road to Jericho greet Jesus?
5. What did the blind man do when those with Jesus tried to silence Him?
6. How did Jesus address the blind man?
7. What did Jesus say "saved" the man?
8. What did the man do when he received his sight?

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1. Write the names of each station in the Way of the Cross. Check what you have written with a copy of the Stations.
 2. How can a Catholic best safeguard his faith? Check what you have written with the answer to Question 204 in the *Revised Baltimore Catechism No. 2*.
 3. Make a list of occasions when you can imitate the faith of the blind man.

⁴ *Ibid.*, p. 98.

Note: Exercises based on the Gospel for the First Sunday of Lent may be found in the March, 1941 issue of this magazine.

KEY

SEPTUAGESIMA SUNDAY

1. "The laborers in the vineyard."
2. "Go you also into My vineyard."
3. Each of them received a denarius.
4. "Friend, I do thee no injustice; didst thou not agree with me for a denarius? Take what is thine and go; I chose to give to this last even as to thee. Have I not a right to do what I choose? Or art thou envious because I am generous?"

SEXAGESIMA SUNDAY

1. (1) It "was trodden under foot, and the birds of the air ate it up."
(2) It "withered away because it had no moisture."
(3) The "thorns sprang up with it and choked it."
(4) It "sprang up and yielded fruit a hundred-fold."
2. The word of God.
3. Those who have heard, but the devil comes and takes away the word from their heart, that they may not believe and be saved.
4. Those who when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away.
5. Those who have heard and, as they go their way, are choked by the cares and riches and pleasures of life, and their fruit does not ripen.
6. Those who with a right and good heart, having heard the word, hold it fast, and bear fruit in patience.

QUINQUAGESIMA SUNDAY

1. "Behold, we are going up to Jerusalem, etc."
2. (1) delivered to the Gentiles; (2) Mocked and scourged and spit upon; (3) put to death.
3. He would rise again.
4. He cried out: "Jesus, Son of David, have mercy on me."
5. He cried out all the louder.
6. "What wouldst thou have me to do for thee?"
7. his faith.
8. He followed Jesus, glorifying God.

High School Religion

THE USE OF THE SCRIPTURES IN THE TEACHING OF CATECHISM

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EDITOR'S NOTE: This paper was presented by Father Russell at the Catechetical Congress that met in Philadelphia last November.

It is apparent that the subject assigned to me is broad and permits of numerous angles of approach. Much as I would prefer to do so, I am not going to argue directly for a wider use of the Scriptures. Neither shall it be my concern to attempt to evaluate the merits or demerits of teaching religion *via* the catechism. Since your occupation is the teaching of the catechism, my task is to show how some sections of the Scriptures can fit into this teaching. Perhaps it was intended that I should limit myself to the field of the eight grades. What I have to say applies also to some degree to the high school, and, in fact to all religion teaching.

I assume that with the catechism in her hand the teacher desires to teach religion. Hence we have three terms to differentiate in our minds—catechism, Scripture, religion. Let us momentarily set them against one another. The revised catechism is a book, containing 214 questions in *No. 1*, and 499 questions in *No. 2*, exclusive of prayers and appendices. It may be that superintendents and correctors of examinations desire that children show a mastery of those questions, although a mastery is not in itself religion, for the catechism

is a means to an end, an instrument for the accomplishment of something. It is an analytical, definitional skeleton or framework of what is to be believed and done in the Catholic religion. The catechism is a book of information on the Creed, Commandments, Sacraments and Prayer. It is a systematic dissection of the objective thing called the Catholic religion. It is religion seen in the abstract. The Scriptures likewise constitute a book. They are a narrative record of God's revelation to man and of a plan for man. The Scriptures are story, drama, life, poetry, warning, heart-rending appeal, tales of sin and of spiritual heroism. Scripture is a personal, human-interest document. It is religion seen in the concrete. Considering religion subjectively, that is, as something to become existent in the child, we say that it is a quality or habit or virtue. Knowledge is one factor in that virtue, but knowledge is not religion. Religion, which is basically love, is said to be mainly in the will, while knowledge is a thing of the intellect. The child may know the catechism and not be religious. The child, however, who loves God and neighbor is truly religious.

The catechism may and should be an instrument for making the child religious. Much depends on the teacher. The catechism is one way to teach religion. The use of Scripture is another way. I take it that my topic this afternoon is to show how the Scriptures may be utilized together with the catechism for the purpose of assisting the child to rise from the place of knowledge obtained through the catechism up to the plane of religion. I presume that you realize that there are very few direct quotations from Scripture in the catechism. The problem is: what may the teacher, who has Scripture on her finger tips, do with this word of God while she is teaching the catechism? In some schools Bible History may be taught one or two days a week, but I am visualizing for the present a priest, a Sister, a lay person with a catechism in his or her hand. And the question is: Of what use is the Scripture in this catechism class? I admit that what I have to say about Scripture implies a ready command of many scriptural texts and their background.

In using Scripture and even in teaching the catechism one

great difficulty confronts us when we attempt to speak of the value of this or that procedure. God's grace may do its work or be blocked, unseen by us. We may feel that we are successful teachers, when in reality it is the child's cooperation with grace that is accomplishing the task. We may think that such and such a child is failing, and yet he may actually be succeeding in the acquisition of religion. Mary may know all the answers, and yet there may be something lacking in Mary. Love, as a theological virtue, is a gift from God and may be given or held back according to the inner dispositions of the individual. Undoubtedly there is such a thing as good teaching, and we need much more of it; nevertheless our standard of good or bad teaching may be fallible. It is possible for children to acquire true love, despite what we might call poor teaching. We leave the matter of increase to God and strive meanwhile to plant and water as well as may be done.

The child may study a catechism answer without ever visualizing the historical Person, Jesus Christ. The first function of the Scriptures is to bring, before the imaginations and minds of the pupils, Jesus as a living figure, as the interpreter of what God is like, as the model of how to act toward God and neighbor, as *the* teacher in the art of living religiously. Take question 5 in the No. 1 catechism: "From whom do we learn to know, love and serve God?" The answer is: "from Jesus Christ, the Son of God, who teaches us through the Catholic Church." The answer speaks of Christ as God. The previous answers mention God only as the supreme Being. The child may not visualize Christ at all but think of Him only as God, as spirit, not as Man. True, children generally anthropomorphize, that is, think of God as a big man with a beard. Thinking of Christ as God they also give Him the beard without realizing His humanity. The scripturally keen teacher will, however, have four or five texts at hand, so that the child can picture Jesus telling us about God. "The Father has sent me" (Jn. 5, 36). "All things that I have heard from my Father I have made known to you" (Jn. 15, 15). "Just Father, the world has not known thee, but I have known thee, and these have known that thou hast sent me. And I

have made known to them thy name, and will make it known, in order that the love with which thou hast loved me may be in them, and I in them" (Jn. 17, 25-26). Note well this "I in them." The scripturally enriched teacher has uppermost in her own imagination a clear picture of the Gospel-portrayed Son of Man and gradually etches on young minds this same picture of Him teaching, exhorting, encouraging. "No one comes to the Father but through *me*" (Jn. 14, 6). It does not do to speak of the Catholic Church and permit the Head of the organism to remain only as an idea or a memorized phrase. The catechism consists of formulas; Scripture is persons. Scripture enables the teacher to permit the voice of Christ to be heard. "Hear him" (Mt. 17, 5). To have the child realize that the Church is His voice, He must be visualized as *the* teacher. The child may theoretically know that Jesus Christ teaches us through the Church and yet not really know Jesus. The function of Scripture is to make Him as a living figure linger in the mind of the child.

The second point flows out of this first one of the living Jesus, namely, religion thereby becomes personal. The catechism is definitional; it is truth in the abstract. It is argument and precept. God, on the other hand, sent Truth Incarnate, and we should never neglect the method which God employed. Religion is love of persons, not of abstract truth. Religion is not a philosophy. "I am . . . the truth" (Jn. 14, 6), said Christ. Scripture helps to see truth clothed in persons. Let us take the most difficult concept in the catechism, Question 16 in the No. 1 catechism: "What do we mean by the Blessed Trinity?" "By the Blessed Trinity we mean one and the same god in three divine Persons." The Trinity of course, can only be thought about, not visualized, not imagined. Since the majority of adults never dwell on the inner life of the Trinity, most teachers just drop the subject for children, once it has been memorized. Is it not a beautiful practice to think of God as community, as society of Persons, as Persons knowing one another and loving one another? Life within the Trinity is life at its highest. Scripture enables us to gain some inkling of this activity within the Trinity. The relationship of Persons there is an incentive to become religious.

"The Father knows me, and I know the Father" (Jn. 10, 15). "The Father loves me" (Jn. 10, 17). "He who sent me is with me; he has not left me alone, because I do always the things that are pleasing to him" (Jn. 8, 29). "When the Advocate has come, whom I will send you from the Father, he will bear witness concerning me" (Jn. 15, 26). "He will glorify me, because he will receive of what is mine and declare it unto you" (Jn. 16, 14). From Scripture we gain the notion of exchange of knowledge between the Persons, of love manifesting itself. It is this lovely "to and fro," as someone has called it, which Scripture keeps before us, and which enables us, weakly indeed, but stimulatingly to think of knowing and loving going on everlastingly within the Trinity. Furthermore, Scripture tells us that we are to participate in that life, that activity. "This is eternal life, that they may know thee, the only true God, and him whom thou hast sent" (Jn. 17, 3). "The Father himself loves you because you have loved me" (Jn. 16, 27). The catechism concept of God as supreme Being, whom a child may picture as a solitary monarch sitting on a solitary throne, changes, through the use of Scripture, to the more familiar thought of a father knowing and loving and being known and loved. Scripture emphasizes the personal note, the knowing and loving note.

In the catechism there is lacking a subordination of the word used or of the vocabulary to the idea, that is, words are not adjusted to the vocabulary of the child and hence the child may obtain verbal images but not the idea. The child may memorize but not realize. Especially is this true of the less gifted mentally, and they are in the majority. This majority of pupils needs truth in story form, in action. Bible stories attract much more than do catechism questions, as everyone knows. Jimmie may not be at all interested in the exact concept of faith, but Jimmie suddenly comes to life when listening to the story of how Abraham believed God and even offered to sacrifice his own son. Jimmie will have eyes aglow if the teacher will dramatize Peter's great confession of faith (Mt. 16, 16). Jimmie may forget the definition of love given in the catechism, but he will never forget the scene if the teacher pictures Peter, after the resurrection,

leaping from the boat and rushing to the shore to get near that Stranger. The climax comes when that recognized Stranger later asks: "Simon . . . Dost thou love me more than these do?" (Jn. 21, 1-17). We often use that text to prove the primacy. Why not use it to teach love? God has provided causes of faith and of love in the concrete, cases that teach both the bright and the dull. May we not learn from that divine wisdom practiced in employing the parable or story to teach truth! Scripture was written ostensibly for adults, but in terse, tense narrative and life-situations it assists the mentally less-gifted to feel that they are part of the class. It enables them to have a sense of belonging, for when the bright students are rattling off the catechism answers the Jimmies generally hang back, and too often they are made to feel that comprehension is not for them. Any good teacher uses illustrations to supplement the catechism, but the teacher who is scripturally expert has a divinely wrought technique for touching hearts.

Our fourth point is that while the catechism in the hands of an efficient teacher may be made to act as a spur to the living of what is learned, the book itself does not impel to action, since it addresses itself mainly to the intellect, and the executive faculty in man is the will. Scripture addresses itself both to the intellect and to the will. The catechism enlightens; Scripture moves. The catechism gives the child a knowledge of right and wrong. The Commandments do have an effect on normal children. But Scripture gives us the tone, the voice of Him whom it is hard to disobey once He is loved. One feels within his heart a sudden surge as he reads the final sayings of the Master at the Last Supper: "A new commandment I give you, that you love one another . . . By this will all men know that you are my disciples, if you have love one for another" (Jn. 13, 35). The command means much more when it appears to come directly from Him, for He is always a spur, an incentive. *Ipse auctor pietatis. Caritas Christe urget nos.* The revised catechism places new emphasis on love of neighbor, but no book emphasis can have the same effect as the words of Him saying: "As long as you did it for one of these, the least of my brethren, you did it for me"

(Mt. 25, 40). The law of God has its difficulties for weak, human nature, but may it not be that our intellectualization of religion and our emphasis on proof, and our corresponding neglect of the scriptural approach are partly responsible for the smallness of our love of God and of neighbor? The catechism may reach the mind of the pupil, but Scripture reaches through the mind to the heart and will. The early Christians were not well equipped with theological terms and were more familiar with the moving, spurring, prodding words of Scripture. The use of Scripture will not change human nature, but it has changed many human beings.

Just as the catechism may be taught mechanically, so likewise may texts be quoted from the Scriptures mechanically and with small effect. The word of God is not in all instances "living and efficient and keener than any two-edged sword" (Heb. 4, 12) because students and the people lack a background to visualize what is implied. This or that text given out of its context may fail to penetrate. Scripture is effective fully only when, after some years of pondering, the teacher is able to add the tone, the fire, the background that make the text live. Often much juxtaposition of texts is necessary to enable the students to visualize. Youngsters do not forget the visible teacher and peer behind him to catch the magnetic voice of that moving Presence until the visible teacher can say with Christ's best imitator: "It is now no longer I that live, but Christ lives in me" (Gal. 2, 20). Immersed in Scripture, the teacher recedes into the background, the students sense the invisible Presence, the indefinable but encouraging face, that searching look and helping hand. And the catechism lesson ends with a note which He emphasized but which is not normally emphasized in catechism lessons: "These things I have spoken to you that my joy may be in you, and that your joy may be made full" (Jn. 15, 11). "Take courage, I have overcome the world" (Jn. 16, 33). And "I am with you all days" (Mt. 28, 20).

THE ART OF GUIDANCE

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As he emerges from childhood, the growing boy experiences the doubts, the desires to mutiny, the terror and the joys common to any explorer. Like Columbus, the boy knows he is on the verge of new discoveries, but the spheres upon which he is entering are foreign and unknown to him. The consequent tenseness of one in this position can only be relieved by the warm welcome of those who have long inhabited the strange country. We can well imagine the irreparable damage that would have been done, had the Indians greeted the crew of the Santa Maria with war whoops instead of the extended hand of friendship. So too, the high school boy, because he is a stranger in an unfamiliar country, must be given special consideration. We who have for some years inhabited the country upon which the boy is just entering, must make every effort to understand him. For intelligent guidance of boys depends upon intelligent understanding of boys. A step toward the better understanding of the high school boy is the recognition of his sense of uncertainty, of his attitude toward authority and of his tendency to day-dream.

In his period of transition from childhood to manhood, the boy gradually awakens to the possession of his personal value as an individual. He is quite eager to enhance this value. He is anxious to avoid whatever he believes will diminish his personal value and to do those things which can enrich his self-value. But the fickleness of his own conduct deals a staggering blow. Like St. Paul, the boy can say, "The good which I would, that I do not, and the evil which I would not, that I do." As a result, a disturbing uncertainty envelops the boy. He feels that his beliefs, his hierarchy of

values, his way of living are undergoing a radical change. While such changes are in progress, he cannot afford to be sure of himself.

Observing the instability of his equals strengthens his own sense of insecurity. Today his fair Juliet idolizes him. Tomorrow she refuses to speak to him.

The numerous inconsistencies of his elders increase the boy's bewilderment. What was all right when alone with the folks is all wrong when the folks entertain guests. One day he reads disaster in his teacher's face. Another day, teacher is sweet, sugary and sentimental. The whims of adults, the unreliability of his companions, and the mystery of his ever-changing self combine to make the adolescent doubt his personal value. Discouragement follows.

At about this time, parents and teachers who are ignorant of the inner uncertainty and discouragement of the boy, invade the privacy of his struggle, with requests or commands which from the viewpoint of the boy are oftentimes unreasonable or unimportant. The demands, the nagging, the persistent blindness to his problems create within the boy, a strong resentment toward authority. Raw assertions of authority provoke the boy to contempt for authority.

Born of this resentment toward authority is the longing for greater independence. One manifestation of this is the boy's wish to earn and to have his own spending money. He thinks that it is about time for him to rely on himself. But then arises another conflict. He finds he can't rely wholly on himself. He discovers that he cannot isolate himself from his fellowmen. He is now at the beginning of the struggle to establish an equilibrium between his urge to assert his self-value and to adjust himself to life with other people who are just as anxious to assert their personal value. It is while engaged in this double combat, that the child is transformed into the man. As a stranger on an unfamiliar shore, the adolescent sees the betrayal of man by man, the treachery of false guides, the abuses of authority, the inequality of men and the vanity of life. He witnesses and participates in the struggle to exist. He learns the meaning of responsibility. This first taste of reality nauseates him. At times it even

terrifies him. Unable to endure or run the risk of defeat, the boy seeks refuge from life and its responsibilities in day dreams or in substitute activities. A boy, for example, who has felt the humiliation of being an inferior student or athlete may seek compensation in daydreams wherein he pictures himself as God's gift to the school team or as a student far surpassing all his classmates in intellectual achievement. Or he may labor to become proficient in building model airplanes and through this substitute activity win the admiration which he failed to command in the classroom or on the gridiron. It is through daydreams and substitute activities that the bewildered boy finds escape from the task of living a real life.

We have sketched the basic features of adolescence and thereby forcibly reminded ourselves that the experiences during this transition from childhood to manhood extend far beyond the mere physical changes which occur at this period. From this hurried glimpse of the high school boy, flow conclusions of practical value in all dealings with our students.

Aware of the uncertainty which annoys the inner life of the student, what will the considerate teacher do? By instruction, by kindness, by patience and by generous encouragement, the Christ-like teacher conveys to the boy an impression of confidence in him which stimulates the student's best efforts towards realizing his greatest potentialities.

Conscious of the student's suspicion of authority, teachers will use care in winning the boy's allegiance to authority. How is this achieved? From observing good disciplinarians and successful office holders, it seems that respect for authority is won by exercising authority as a servant of the servants of God. This includes being reasonable in demands. It might also include the willingness to admit one's self in error if such be the case.

Finally, what can a teacher do when he observes a boy who is afraid to "go over the top" and face reality? Rather than reproach the boy for his laziness (which is but a disguise for his cowardice), the understanding teacher will by encouragement and patience set out to break down the particular fears of the boy and nourish a courageous attitude

toward life, show the hesitant boy that life is an exciting adventure and at the same time prepare him to participate in this adventure with all the enthusiasm of a ball carrier.

What has been said thus far is believed to be of value to every one having any association with youth. It is not enough for the one specifically appointed to the work of counseling to observe the above points. Every teacher with whom the boy comes in contact must demonstrate an understanding of the boy's development.

Though our understanding of the boy entitles us to guide him, we must not rush in where angels fear to tread. Too personal and too abrupt an approach awakens suspicion and arouses opposition. Before a formal interview with the boy, there is a preliminary approach which is too important to ignore. So as to avoid the natural embarrassment which would accompany the meeting of a boy for the first time in a formal interview, it is necessary gradually to cultivate his acquaintance. This can be done by engaging in general conversation with him during recreational periods, by participating in his games, and by greeting him on the occasion of chance meetings out of class. It will sometimes happen that a boy will begin discussing problems with you at rather unexpected times. Do not make the mistake of postponing the chat. If you remember the changeability of boys, you'll know that he may not care to talk to you at a later date. Therefore, welcome any and every possible opportunity to discuss his interests with him.

Upon arriving at an intelligent understanding of boys, and after the preliminary approach wherein he becomes acquainted with the boys whom he is to counsel, the student counselor is now ready to commence the personal interviews. First, we must determine upon a room suitable for the work. Furnishings of this room should suggest comfort so as to put the student at his ease. Rugs, comfortable chairs, curtains, ash trays, pictures and whatever else helps to form a homelike atmosphere are important items.

In outlining a method of conducting the interview, I hope to anticipate many questions on this phase of our topic.

What then, is the first thing a counselor should do once

the boy sinks into an easy chair and perhaps lights a cigarette? The counselor gets down to business in the interview by asking leading questions with the intention of helping the boy to start talking. Ask about his favorite or his most difficult subject, about his parish, whether he serves Mass, about his scout troop or about what he plans to do after graduation. If possible, open the talk on some line of thought touched upon during your preliminary approach.

There arises a second question. Supposing the boy just doesn't respond, is there any way in which the counselor can get the boy to open up? At no time must the counselor entertain the illusion that he can coax confidence from a boy. We can only earn his confidence by a genuine interest in his ideas and in his problems. We manifest this interest by our willingness to donate our time to him. In answering this question, it is well to mention here that a boy may talk for half an hour without saying anything of more than mediocre interest. He chooses to beat around the bush. Perhaps for the first few interviews he won't say anything of any great significance. The reason for this conduct is that inner perplexity of which we spoke earlier in this discussion. The boy is not sure as to just what is the matter with him. In consequence he doesn't know what to say nor how to say it. He may also doubt whether the counselor would appreciate or understand his problems. So do not give up after the first few rounds. If, by unfailing goodness to the boy, you eventually earn his respect, the day will come when he'll turn to you for guidance.

Once the boy does start to talk, what policy should the counselor adopt? A good counselor is a good listener. He should adopt an attentive silence. To assure the boy that he grasps what he is talking about, the counselor may occasionally comment sympathetically on what the boy is saying. It is better not to interrupt until the boy has completely finished saying as much as he apparently intends to say.

What is the counselor to do once he believes the boy has finished stating his ideas or problems? First, he should ask the boy how he would solve his own problem. Chances are that he has the correct solution, but in the turmoil of his uncertainty, he lacks the confidence to go forward. He should

offer any necessary corrections, add encouragement and express his confidence in the boy, terminating the interview by a rising gesture.

The experience of most authorities in boyology assures us that students' problems can be reduced to three main classifications. First, there are those which we choose to title religious difficulties. Then, there is the boy-and-girl problem, of which sex problems are but one phase. Finally, there is the problem of determining upon one's life work.

A surprising number of boys entertain the attitude that what is said in the religion lesson is, as one student expressed it, "a lot of phooey." Whether textbooks, incompetent teachers, or the spirit of the world are responsible for this impression, is aside from the present discussion. The fact is that while this attitude exists, adequate religious guidance cannot be given in the religion class. Youth's religious doubts are too profound and too varied to be remedied solely by group instruction. It is through personal guidance that the individual boy receives the correct understanding of religious truths which he finds difficult to accept. How can the student counselor tackle the boy's problems on faith?

It is unwise to dismiss the boy's expression of religious doubts—whether in the classroom or in the interview—by telling him "the Church says so." The authority of the Church does not particularly impress the adolescent. A competent teacher is ready to explain *why* the Church says so. Nor is it enough to rationalize about it. Father Lord urges teachers and guides to show youth the beauty of Catholic truths. To this, we add a suggestion that the boy be shown, in class and in private, the revolutionary aspect (for revolutionary ideas appeal to adolescents) of Christ's teachings.

A second problem which frequently arises in the life of the high school boy is that of finding the right girl friend. In most cases, teachers do the right thing by offering healthy opportunities for association of boys and girls. This has been done by sponsoring properly conducted dances and house parties. Our main task in regard to this problem is that of pacifying the boy who meets with parental misunderstandings in his efforts to keep company with girls. Generally, the

sympathy of the counselor with the boy's position does much to alleviate the boy's annoyance at the interference of his parents. In rare instances, and where circumstances favor it, the counselor may bring to the parent's attention the fact that company-keeping is the healthy sign of a normal boy.

Somewhat akin to this problem are questions concerned with the method of imparting enlightenment on sex and the mastering of temptations against purity. As to how to enlighten a boy who asks the counselor for advice, I may refer you to two very fine books. One is entitled *Watchful Elders* by Heinrich. Martindale has written another booklet of much practical value in this regard, entitled *The Difficult Commandment*. What is the counselor to advise a boy who asks his help in gaining mastery of himself?

Without any evidence of shock or nervousness, the sensible counselor will recognize the manliness of the boy seeking his advice. If he thinks the boy tends to focus too much attention on himself, is too introspective, he should labor to create objective interests for the boy. The boy who is too much wrapped up in himself, needs to open a few windows, and let in light and fresh air. Lead him to set up interests outside of himself. The creation of this attitude, in addition to familiar suggestions on self-control, can prove of invaluable help to many boys.

In choosing a life work, most boys will ask the assistance of their counselor. What should the counselor tell him? In aiding a boy to decide his vocation in life, a counselor should envision a career in which the personality of the boy can attain the highest development which its qualifications allow. Also, he should endeavor to judge in which field of work the boy can render the best service to his community. Together with this twofold consideration, the counselor must be able to give the factual knowledge concerning particular professions.

In reviewing our discussion, we saw that kindness must be exercised to offset the discouragement which threatens the uncertain boy. The proper use of authority must win the boy's respect for authority. Educating the boy to accept

responsibilities must enfeeble the cowardly tendency to escape reality by daydreaming and by engaging in substitute activities.

We gave some thought to the value of meeting the student outside of class hours. Detailed attention was given to problems which confront the counselor during the interview.

But underlying whatever was said, is the earnest hope of diminishing the distance between faculty and students. For, to the Catholic teacher, and particularly to the student-counselor, is entrusted the mission of strengthening the boy's faith, of enlivening the boy's hope, of purifying the boy's charity.

THE BUGABOO OF THE OTHER SEX

To preserve the chastity of youth is a most desirable aim. But it is not attained by making of the other sex a bugaboo in order to frighten youth away from danger. The other sex is only one of the external dangers, and its removal cannot eliminate personal or internal sources of temptation. More than that, it may in some cases actually make chastity more difficult.

A further indictment of the attempted segregation is that it narrows down the range and quality of desirable association for our Catholic youth, so that a good choice of mate for matrimony is impeded. It would seem to be high time to discard the negative way of inducing fear of the other sex, and to concentrate on a positive training to self-control in allowable and desirable social contacts. In this way we shall not be limiting ourselves to carrying out only the first part of Pope Pius' admonition concerning the adolescent—"removing occasions of evil." (Encyclical *On the Christian Education of Youth*, p. 34.) We shall also be following the second and more important part of his injunction—"providing occasions for good in his recreations and social intercourse."

(By Rev. J. G. Kempf, *Helping Youth to Grow*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1941, p. 171.)

College Religion

THE EXTENSION OF LIFE-PURPOSES TO THE SUPERNATURAL PLANE FOR INDIVIDUALS AND FOR GROUPS

A FACTOR OF COLLEGE GUIDANCE

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Guidance is inherent in all education. In college, it is the attempt to reach the aptitudes of students and their future plans, so that by fitting college services to their situation, they may be the better directed to their life-work. In the first decade of the twentieth century, when vocational guidance was making rather cautious advances into college curricula, the stress was on information regarding occupational opportunities. This is evident in Frank Parsons' volume, *Choosing a Vocation*,¹ published in 1909 when he was a pioneer in the field. Today, the increased emphasis "on finding ways and means of analyzing the potentialities of the individual" is something new, a necessary first step and an essential objective in personnel work. Guidance now, instead of being the "fifth wheel," is considered an integral part of higher education. It must adapt itself to the objectives of an institution by implementing them to the needs, capacities, and abilities of each student.

¹ Frank Parsons, *Choosing a Vocation*. Boston and New York: Houghton Mifflin Co., 1909.

The big idea of personnel work or guidance is to achieve individualization in education where mass education has prevailed, not by having one course of study or one teacher for each student, but by planning as educational offerings for the individual those courses that serve as resources in satisfying the wants of individual students. Individualization is achieved by discovering such needs through a detailed analysis of every student.

Williamson and Darlay in a volume entitled *Student Personnel Work*² mention six different steps in counseling which, while minute, are at least sign posts in the guidance of students, even if all of them are not suited to the purposes of the institution:

1. There is analysis by means of a few tests or a battery of them. These usually measure the intellectual strength and weakness of the student.
2. This case material is then synthesized, and being clarified by an interview with the student, presents a unified picture.
3. Diagnosis of the student's problems in six or seven broad problem areas occurs at this stage.
4. Prognosis follows next in order with a prediction of what will happen under various alternative conditions.
5. Program planning is the next sequence, and finally
6. The follow-up procedure arrives, which as yet is poorly developed in personnel work.

After this study, the student is enrolled in such courses as will be profitable to himself and to society. The existing curricula contain probably all necessary resources for students, but they must be registered in the proper courses in terms of their needs.

Catholic colleges do not give personnel work plus Religion because they have always guided students in their immediate adjustments to their environment and to the things of time as well as to those of eternity. Our colleges are simply amending or adding to their methods so as to have them conform to present day statistical personnel methodology and usage.

²E. G. Williamson and J. G. Darlay. *Student Personnel Work*. New York and London: McGraw-Hill Book Co., 1937.

Because our colleges are small in comparison with secular colleges and universities in the United States and our problems different in many respects from those in which there is a large student enrollment, as much or as little of this mechanistic methodology can be used as suits our purpose or aids us in attaining our particular institutional pattern. It must be admitted, however, that these leaders in personnel programs have handled scientifically and efficiently the known facts about individual differences, student mortality, and student maladjustment, and in a masterful way have applied systematic and potent treatment.

Through some or all of the various techniques mentioned, the discovery of life purposes has been accomplished, and the question now is how to extend them to the supernatural plane. Not only the method of teaching but the content of courses may contribute to this particular objective. There are two departments which by their very nature encourage exploration into the realms of thought that transcend natural levels, and which offer better opportunities for guidance in building or stabilizing character than others. Guidance can be accomplished in Religion and philosophy where, under favorable conditions, students are exposed to the contagious enthusiasm of instructors, persons in whose lives exist a knowledge, an appreciation, and love of their subjects, deep and abiding; and where opportunities arise to build good mental habits and attitudes—attitudes of facing facts, of meeting difficulties squarely, of accepting criticism, and adjusting conflicting points of views. They are subjects, too, provocative of questions, raised either in class or outside of class. The value of the casual and intuitive guidance performed in this way should not be underestimated.

"The Study of Attitudes"³ in Freshmen Religion, made by the Department of Religion at the College of Saint Catherine last year, should definitely aid either in group or individual guidance. When the counselor realizes the mind set of students with their certain prejudices, predispositions, and prepossessions, she is definitely able to assist the individual

³ Sister Marie Philip Haley, "An Attitude Scale in Religion for Catholic Colleges, *Journal of Religious Instruction*, Vol. XI, No. 10 (June, 1941), 919-927.

in acquiring further information, habits, or interest in regard to spiritual things. Right attitudes are so necessary to develop today because of our complex social structure where the home as an educative force has lost caste.

Motivation can be employed to bring about that strong desire for achievement in line with ability that characterizes students who wish to succeed in the world and to whom in most cases supernatural values also appeal. Was it not St. Ignatius who said he could not use a man in his Society who would make a failure of his career in the world. This strength of purpose evinced in the choice of a life-work can be transferred profitably to the supernatural angle of it. For instance, a student wishes to follow a profession—say that of doctor or nurse. Her talents, abilities, interests—all point to a successful career. She has refused marriage because she feels it would be a hindrance to her profession. By proper motivation, she could be shown what a wonderful field she has for good. In building up and curing bodies, she is nearly always building up and helping souls. The good to be performed in baptizing dying infants and others, helping to set un-Catholic marriages straight, converting sinners—this is the kind of work that Catholics only can perform.

Again by upholding the ideal of the Great Physician who seldom separated bodily and spiritual ministrations, the counselor could bring home to the individual or group that to work for the patient's welfare primarily and not for the compensation involved would bring about that ideal of service to God's sick and poor, that one ordinarily associates with the highest morale of the profession, and which many happily attain. I have chosen this profession because of its universal appeal, its crying need for generosity, and its demand for unselfish and unflinching service.

All professions offer incentives for supernatural recompense, as well as all occupations. There is room for men and women of great holiness in every walk of life. Stimulating literature may help in the development of personality by giving an appreciation of motives, conflicts, and victories. There was never a time perhaps when biographies of saints and heroes are so magnificently and simply portrayed as in

our own day. The more modern the example chosen, the greater the inspiration will be to the student's intelligence and the better the spur to his will.

The Social Encyclicals, those treasures of integrated Catholic principles with a realistic study of economic, political, and social facts, are splendid examples to incite Catholic students to understand the fatherhood of God and practice the brotherhood of man. The purpose in economic life which is difficult to motivate is implied in the Encyclicals: (1) as that of service—to help humanity—social in scope; (2) as that of attempting to make profit in business—capitalistic in range. This capitalistic idea usually predominates even where there is a service motive, because the service is accidental or at least it has become so through improper incentives. An example of how the profit motive outruns the service is shown where sometime ago farm products were restricted so as to give the farmers larger profits. Other people had to do without things. The non-profit motive primarily for commercial enterprise is the ideal that the Encyclicals implicitly, not explicitly, hold up to the business man. The business man should be as willing to serve humanity as the doctor or priest, who considers duty first and payment afterwards, who places the ideal of Christian charity and service above strict justice and compensation.

The Encyclical on Christian Education must be interpreted literally in its insistence that the aim of education is "to form the true and perfect Christian." Today owing to the poison of materialism, even Catholics have lost some of their comprehension of the supernatural.

The Catholic psychiatrist on Catholic college campuses is not unknown, but generally has not as yet secured an established place. This is due, no doubt, to the fact that the confessional plays its part as it has for the past nearly two thousand years in bringing peace to human minds and hearts, in cleansing souls, and above all in giving guidance and direction to those whose feet have wandered either a short distance or a long one from the sheepfold. There are always spiritual directors to whom one can send students when their problems are not within the realm of the counselor. There

are the Sacraments to aid counselor and counselee in the time of "storm and stress."

The fact of divine grace and the fact of the supernatural should be kept at the focal point of consciousness so that in the midst of a world that knows not Christ, nor His laws, Catholic counselors may realize that education means guidance for the whole man, mind, body, and will, and that their duty as educators is to see that the Catholic heritage is transmitted along with the Gospel message to every student on the campus. In this way will be fulfilled that factor of college guidance that calls for the supernaturalizing of the ultimate objectives of college students.

FRONTIER ENTERPRISES

Since youth are more likely to be concerned with the present or the immediate future, than with the past, our catechetical instruction should be mainly on frontier enterprises, concerned with actual and pressing moral problems. A young Christian's purpose is more likely to be strong and resolute, if its realization is not too far distant, and its culmination is continuously visible; youth shall be more dynamic if it accomplishes some noble immediate personal or social good through the cooperation of a fellow Catholic, inspired by the same ideals, for youth delights in company. When presenting to some Catholic youth some noble aim or action to be achieved, we might ask ourselves some of the following questions: Does the activity proposed have a rich and deep ramification into the present personal or social life of the student? Shall it bring youth in contact with the ultimate things, the ineffable sanctity of the Divinity, the awful horror of sin, the frontiers of human decisions? Shall it set to work the dynamic physical, emotional, mental, natural and supernatural powers of youth? Shall it teach how to apply principles and skills to new and pressing situations? Does it give focus to a noble purpose? These are some of the vital religious and pedagogical principles that have withstood the assaults of time.

(From an unpublished manuscript, treating of "Christian Doctrine in Action," by Brother Basil of St. Michael's College, Santa Fe, New Mexico.)

Confraternity of Christian Doctrine

THE CONFRATERNITY QUESTION BOX

1. Q. *Recently we read your advertisement on the revised Life of Christ, Part I, New Testament Series. Do you also publish a Leader's Manual or guide of some sort that would be helpful to a teacher using the Life of Christ as a Bible course for public school students on "released time"?*
- A. *The Life of Christ, Parts I and II, New Testament Series, are outlines based on the revised New Testament. For discussion purposes nothing more than a New Testament and an outline is needed; these are sufficient in themselves. But, for a more detailed study of the New Testament or where members have volunteered individual research, the Leader's Manual, revised to correlate with the 1941 edition of the Life of Christ, New Testament Series, is both useful and helpful. References and Study Assignment Aids are provocative of thought, and questions on the text lead to a deeper understanding of Christ's life. However, it might be unwise to impose outside assignments on high school students coming to religious instruction classes voluntarily. Such study should grow out of the desire on the part of the class to learn more about the topic discussed than from the necessity to complete a teacher's assignment. The Leader's Manual is excellent source material for the teacher, but its details can more easily be assimilated by students who gather for religious instruction every day. Hence, it is highly advisable for study in Catholic high schools where the New Testament is the text prescribed as part of the course.*

2. Q. *We are a group of public school teachers who have volunteered for the School Year Religious Instruction classes at St. Our knowledge of material for dramatization purposes is limited. Could you suggest something for both grade and high school level?*
- A. The revised *School Year Instruction Manuals*, Grades I-II, III-V, VI-VIII, have incorporated lists of teacher's references, pupils' texts, Mass Books and suggestions for the children's library. A Directory of Publishers is also included in these *Manuals*. For each grade level you will find annotated suggestions for practical use. *Demon Preacher* by Duffy, published by St. Anthony Guild, is a drama of the fourteenth century and based on an old Franciscan legend which would make an interesting high school play. *Catechetical Games and Plays* by Collins, published by the Catechetical Guild can be adapted to primary, intermediate and advanced classes. *Journey of the Three Kings* by Gheon, published by Sheed and Ward, is another suggestion. These and other plays are listed in the *School Year Instruction Manuals*. The list of references found in these *Manuals* has been brought up to date in the 1941 revision.
3. Q. *May any indulgences be obtained by discussion club members who belong to the Confraternity of Christian Doctrine? Where could I secure a list of privileges granted to the Confraternity members?*
- A. In the revised *Manual of the Confraternity of Christian Doctrine* you will find a complete list of indulgences and privileges granted to members of the Confraternity. This list can also be purchased in leaflet form at the National Center of the Confraternity of Christian Doctrine, 1312 Massachusetts Ave., N.W., Washington, D. C. The price is 2c each. Discussion club members benefit from privileges or indulgences granted for "giving or receiving Christian Doctrine instruction." . . . "The first indulgence granted the Confraternity members was forty days to all, who, penitent, confessed their sins at the time

set by the law, and who engaged in the Confraternity work of giving or receiving Christian Doctrine instructions" (Pius V, Oct. 6, 1571). "Plenary indulgences twice a month on days to be selected according to their own choice, to all faithful Christians who for about a half hour, and not less than a third part of an hour, shall have done the work of teaching or studying (being taught) Christian Doctrine." These indulgences are granted under the usual conditions. Pope Pius IX, July 18, 1877 and Pius XI, March 12, 1930 also granted partial indulgences applicable to discussion club members.

4. Q. *I am a high school student. For an assignment in our religion class we were asked to find what papal pronouncements have been given on the teaching of Christian Doctrine. Could you advise me?*

A. Yes. Pope Pius X on April 15, 1905, wrote an encyclical on the teaching of Christian Doctrine; this encyclical is known as *Acerbo nimis*. In this encyclical the Pope outlines precepts to be observed in all dioceses. You will note that the fourth division of these precepts is directed toward Confraternity activities in the parish.

On June 29, 1923 *Motu proprio* of Pius XI, *Orbem Catholicum* was given. This pronouncement is on the promotion of teaching of Christian Doctrine throughout the whole world. It was by this *Motu proprio* that the Catechetical office was established as a special department in the Sacred Congregation of the Council.

On December 31, 1929, Pius XI gave the Encyclical on *Christian Education of Youth*, *Divini illius Magistri*. Under *Environment of Education* we read: "We implore pastors of souls, by every means in their power, by instructions and Catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations."

On June 12, 1935, a decree was issued by the Sacred Congregation of the Council (A Vatican pronouncement), *On the Better Care and Promotion of Cate-*

chetical Education. This was given at Rome "To urge with new efforts all those whom this subject concerns, and prescribes certain measures and methods which, if observed, will afford the hope that Catechetical instruction will make greater progress."

Note: *Acerbo nimis* and *Sacred Congregation of Council Decree* can be procured at the National Center of the Confraternity of Christian Doctrine, 1312 Massachusetts Avenue, N.W., Washington, D. C. The price is 5c each.

RECENT DEVELOPMENTS IN THE CATECHETICAL FIELD

As a deacon some eight years ago, the rare opportunity was given me to teach catechism every Sunday for a year to the oldest of three groups of children. The class was held before and after Mass at a little country mission where the Catholics were all of farming families. The priest who said the Mass, heard the confessions, preached and exercised almost the whole pastoral ministry in the two hours that we were there on Sunday, was a learned man and an intelligent educator. The words of advice he gave me about teaching catechism as we drove out from the seminary and back have made an indelible impression on my memory. When that advice was followed, the teaching succeeded incredibly. I need hardly say that there were beginner's mistakes for which only my own dullness and inexperience were to blame. The advice was this—remember these four things about the children you are teaching: they are imaginative, they are emotional, they are hero-worshippers; instinctively they can pray well. Appeal to their imagination by vivid stories and pictures, appeal to their emotions by effective stories and language, appeal to their powers of imitation by the examples of Christ and the saints, teach them to say their own simple prayers. This may sound neither exceptional nor recent, but it was new to me. It was not the way that I had been taught catechism, and it was not the way that I would have taught it had I relied on my own inclination and my memory of how the thing is done.

By Rev. James W. Richardson, C.M., "Recent Developments in the Catechetical Field," *Proceedings of the National Catechetical Congress of the Confraternity of Christian Doctrine*, 1940, p. 506.

New Books in Review

Baltimore Catechism No. 2. With Study Lessons. By Ella-may Horan. New York: W. H. Sadlier, Inc., 1941. Pp. x+182. Price 12 cents.

In the fall of 1935, William H. Sadlier, Inc., New York, issued the first Study Lessons for a Catechism ever published. These study helps were provided for the *Baltimore Catechism No. 2*. The following year the same publisher issued Study Lessons for the *Baltimore Catechism No. 1*. The present volume, a text for use by seventh and eighth grade pupils, was published last fall. Questions and answers in this text book are those of the *Revised Baltimore Catechism No. 2*. The study exercises, like those the author prepared for the old *Baltimore Catechism*, attack directly the religious development of the pupil.

Definitions are provided at the beginning of each Study Guide for all difficult and unusual words that are not defined in the *Catechism* text or in the twenty definitions provided by the Confraternity of Christian Doctrine in the Appendix of the text of the *Revised Baltimore Catechism No. 2*. Definitions show that they have received careful theological scrutiny. They are simple in language and are defined in terms of the lesson in which they occur. The summary at the beginning of each lesson offers in paragraph organization a brief and simple explanation of the text of the lesson.

In addition to objective exercises, planned to give pupils learning experiences in assimilating the doctrine presented, each lesson has a "Notebook Exercise," designed to give the learner an opportunity to write himself clear-headed about the lesson and to give him guidance in applying the lesson to his daily life. An examination of the notebook exercises shows emphasis on content that will help the pupil to grow

in love for God and in love for his fellowmen for God's sake. While in the author's Study Lessons for the No. 1 *Catechism*, concrete cases are presented for the child to identify and to discuss, in the Study Lessons for the No. 2 *Catechism* the pupil is directed to discover and describe applications. Further examination of the notebook exercises reveals the author's constant tendency to be positive in the use of doctrinal content. It is in the Note Book Exercise that the pupil is directed to formulate prayers in his own words and to pray in terms of the thought of the lesson. At the close of each study lesson an exercise is provided to guide the pupil in summarizing the important thought of a lesson and to test his knowledge of the lesson.

Baltimore Catechism No. 1. With Study Lessons. By Ella-may Horan. New York: W. H. Sadlier, Inc., 1941. Pp. x+182. Price

This textbook is for use in grades four, five and six. It is the text of the *Revised Edition of the Baltimore Catechism No. 1* with study lessons. Each study lesson is organized to give the learner: (1) definitions of difficult words not defined in the text of the Catechism; (2) in simple language a summary of the thought of the lesson; (3) emphasis on all unusual words that are new to the learner; (4) valuable experiences in assimilating the lesson and relating it to his everyday life as a child of God. The pupil is directed consistently to consider each lesson in terms of everyday life. This opportunity is given to him in more than 150 concrete situations. An examination of the study lessons will show that every possible effort has been made to guide the child to find in his study of Religion the Catholic ideal, motivation to live up to this ideal, and knowledge and appreciation of the means of grace.

A Little Child's Confession Book. By Aloysius J. Heeg, S.J. St. Louis: The Queen's Work, Inc., 1941. Pp. 12. Price 3c.

This little booklet should be in the hands of all teachers

preparing First Communicants. Older children, perhaps from third on, can use the book themselves.

Primary Project. By Mission Helpers of the Sacred Heart. Towson, Md.: Mission Helpers of the Sacred Heart, 1940. Pp. 23. Price 10c each. Lots of 50 or more 8c.

This is a project the child of the primary grades can take part in with a minimum of assistance from teacher or helper. It has for its purpose to bring home to the child that God, his heavenly Father, loves him, watches over him, provides for him, as he can see in the pictures of the lovely gifts that God made for him. The project is so planned that as a result of the child understanding God's love for him, he himself will desire to show greater love of God. The project book consists of sixteen pages of outline drawings to be colored by pupils. Beneath each picture in large letters is a legend that gives in very few words the story of the picture.

God's Gifts. By Mission Helpers of the Sacred Heart, Towson, Md.: Mission Helpers of the Sacred Heart, 1941. Pp. 22. Price 10c each. Lots of 50 or more 8c.

This project provides material for those parents and parishes that wisely appreciate the fact that instruction in religion cannot begin too early. Kindergarten teachers also should be interested in the book. The following, from Sister Rosalia's introduction to the teacher, describes the project:

A marked characteristic of the preschool period is the child's strong desire to do things, and another characteristic is the rather limited number of things he can do. Our search for religious projects that would be adapted to both led us to prepare this one. Two Mission Helpers who know the small child and have guided tiny fingers in many activities, drew these pictures for him.

The theme of the little book is found in the title. God, in His love, gives gifts to His child. As the child listens to the instruction of the catechist, and colors the pretty pictures, God's life is associated with the objects in the mind and heart of the child. A pretty flower, his dog, the bird singing outside his window, or the sparrow twittering on the city curb, speak to him of God and of His love. And the lesson bears fruit in his daily life.

Youth Guidance. By The Reverend Kilian J. Hennrich, O.F.M. Cap. New York City: Joseph F. Wagner, Inc., 1941. Pp. v+314. Price \$2.25.

Material in the present volume appeared originally as articles in the *Homeletic and Pastoral Review*. The author, founder of the Catholic Boys Brigade and well-known for his work for youth, presents in Part One, the organization and spirit for youth guidance, and in Part Two, the subject of leadership and the training of leaders. The following chapter headings indicate the authors treatment: *Part One.* I. Organizing Catholic Youth, II. Structural Outline, III. Special Problems, IV. The Seraphic Youth, V. The Spirit of Catholic Work, VI. Renovating the Spirit of Youth, VII. The Readjustment of Youth, VIII. Redirecting Youth, IX. Youth Work in Retrospect, X. Errors To Be Avoided in Youth Work. *Part Two.* I. Leadership and Catholic Action, II. Leadership Training, III. Applied Leadership, IV. Leadership in Christianity, V. The Pope and Christian Leadership, VI. Leadership in Labor and Economy, VII. Social Leadership, VIII. Recreational Leadership of Youth, IX. Play Leadership, X. The Psychology of Play, XI. Physical Education and Training, XII. Discipline in Recreation, XIII. Educational and Cultural Work, XIV. Program Making and Conclusion. Epilogue. Index.

Diamond's Liturgical Latin. By Wilfred Diamond. New York City: Benziger Brothers, Inc., 1941. Pp. xv+346. Price \$2.50.

Several years ago this JOURNAL wrote with enthusiasm about Mr. Diamond's method for studying the Latin of the Missal. At the time the hope was expressed that the day would come when teachers and others might have textbook access to this method planned to help those with little or no knowledge of Latin, to read and understand the Latin prayers of the Church. The following, from the introduction of the text, outlines the purpose of *Liturgical Latin* and other features of this volume of thirty-three lessons:

The one purpose of *Liturgical Latin* is to make it easy for the student to read and understand the prayers of the Church and

through such understanding to achieve a mastery of the Church Latin. It considers the Latin Mass Prayers and explains their meaning by a translation of the Latin into English. To achieve its purpose fully the book incorporates the following features:

1. Rules of syntax are limited to the bare essentials.
2. Liturgical vocabulary terms and expressions are emphasized throughout.
3. Grammatical constructions are interwoven with the text so that they may be more readily grasped as a living part of the language.
4. Stress is laid upon memorizing many of the Liturgical Prayers.
5. Repetition examination questions at the end of each lesson splendidly summarize the entire content of each lesson.
6. The explanations of the uses of the various cases and clauses in Latin study are brief and concise.

In a word, the entire plan of the book makes possible the absorption of Latin with a minimum of effort.

Joy in Reading. By The Committee on Affiliation of the Catholic University of America for the Revision of English Curricula. New York City: W. H. Sadlier, Inc. and The Catholic University of America Press, 1941. Pp. xv+612. Price \$1.35 net.

The present volume, the work of a large group of carefully selected scholars and teachers, is the first in a series of textbooks to meet the requirements for the study of literature in Catholic high-schools. Dr. Roy J. Deferrari says in his foreword:

. . . The Committee set out to plan and execute a series of textbooks—of which the present volume is the first—which would meet the requirements for the study of literature in our American high-schools. In importance, this field of study may be considered to be second only to the study of Religion. Our non-Catholic brethren have had great success in the editing of anthologies of literature. Indeed, they were already planning to issue "Catholic" editions of their successful literature series, one of which has already appeared in the book market under this guise. It may also be said that several publishing houses approached the present Committee with proposals to "Catholicize" their English series. All were emphatically turned down, and gradually the Committee evolved the plan according to which the present series is being developed . . . as the reader will see, it is thoroughly and completely Catholic, as well as scholarly and pedagogically sound in every respect . . . It represents the fruit of an educational project in textbook making, planned and executed

on a broad and extensive scale never before attempted within American Catholic circles.

The importance of this volume justifies the following lengthy excerpts from the introduction:

"The Catholic High-School Literature Series" will comprise five volumes of anthologies with corresponding teachers' manuals and workbooks. In addition to the two introductory texts for first and second year, the series will include volumes on American literature and English literature, and, for optional use, a book of World literature. Each of the five books will be accompanied by adequate interpretative and historical material. As a unit, the series is outlined to offer a complete and standard course of study for the four-year literature program, which will meet important secular courses of study and college entrance requirements. In addition it will offer a Catholic approach to the study of literature and recognition of Catholic writers in proportion to their artistic merit. The books likewise will present correlation in the fields of written composition and speech, and such integration with other subjects as may seem natural and significant to the student.

The title of the first book, *Joy in Reading*, indicates that the main objectives for the first year are to interest the student in reading and to enrich his thought. It is generally accepted that the best means of achieving these large aims is the presentation of material in units of subject matter . . . In addition to fulfilling the objectives of An Experience Curriculum in English, the editors have formulated certain further aims. These objectives are in keeping with the belief that faith offers avenues of approach to literature beyond the scope of the secular reading program. The plan of this book, consequently, differs greatly from that of any other text offering subject matter classifications. The teacher will note with satisfaction that the units cover the complete range of principles underlying Catholic life. This innovation results from the fact that the editors have had the unique opportunity of presenting the full scope of truth by means of the literary medium . . . The major reason for the compilation of a Catholic anthology is, of course, to make available the scattered literary selections which are best suited to cultivate literary taste and to yield the greatest interpretative values . . . The selections in this volume were chosen over a wide period of time by teachers and contributors who combined literary judgment with a knowledge of high-school needs. The rigorous testing of both exercises and selections make it possible for the Committee to present a program which has already won the enthusiastic approval of a large number of Catholic high-school teachers.

The prominence given the exercise material in space and style of type is in accordance with the desire of teachers for a study program which is both stimulating and comprehensive. By means of the threefold divisions, Helps for Study, Class Discussion, and

Further Enjoyment, ample provision is made for individual differences among students. The program calls for two types of classroom activity, checking the student's carefulness in reading and testing his understanding of the material. By way of assignment in related fields, it offers suggestions for further reading, creative work and group projects. The Helps for Study are devised with the conviction that questions calling for direct reference to the text are one of the most successful ways of establishing correct reading habits. The Quick Quiz material presents an attractive variation of this same insistence on specific answers. The questions under the title Class Discussion emphasize thought and aid the student to relate his past experience to the literary selection. By eliciting the personal reaction of the student to his reading, these questions enable the teacher to discover whether the objectives in teaching the selection have been achieved.

An additional feature in the presentation of the volume is biographical material which definitely presents the facts of the author's life in terms of the student's interest and experience.

Ring Up the Curtain. By Cecilia Mary Young. St. Paul: The Library Service Guild, 1941. Pp. ix+279. Price \$2.75.

This is a detailed survey of what the drama owes to the Catholic Church, written by the author of *Catalogue and Review of Plays*. Of the present volume Father Daniel A. Lord, S.J., writes in the Foreword:

Because of it, amateur drama should be considerably improved. That will mean that the audience will find more entertainment in the amateur theater, and face the thought of a night following the adventures of an amateur case with anticipation, not fear, with a certainty of good drama well presented.

Because of the book, amateur directors will find their problems vastly simpler. And when the burdens of direction threaten to crush them, they will be grateful for the skilled help given them by Miss Young.

As for the actors themselves, I am sure that the book will give them fresh opportunities to exercise their talents. That is, to me most important . . .

Chapter headings indicate the trend and emphasis of Miss Young's presentation: I. Traditions, II. Traditional Drama, III. The Roquebrune Passion Play, IV. Early Plays About the Blessed Virgin, V. Development of the Drama in Western Europe, VI. "Gruss Gott!" Oberammergau, VII. Amateur, VIII. The Parish Theater, IX. Some Aspects of the American

Folk, or Traditional Drama, X. Community Theater, XI. The Little Theatre and Some Little Theaters, XII. Outdoor Theatre, XIII. Rural or County Theatre, XIV. Children's Theatre, XV. Puppet Theatre, XVI. The Irish Theatre, XVIII. A Plea for Melodrama, XVIII. The People in the Audience, XIX. Drama as a Recreation, XX. Drama in Catholic Action, XXI. Drama in International Relations, XXII. Drama in Education, XXIII. A Few Practical Suggestions for Amateur Shows. Play List. Reference Index.

Talking of the Love of God, a prayer of the fourteenth century. By Mother Mary Dominica, S.H.C.J. New Jersey: St. Anthony Guild Press, 1941. Pp. vii+97. Price \$1.00.

Mother Dominica's introductory essay of twenty-one pages is scholarly, very learned indeed, but simply presented and devotional as well. Her adaptation of the poem itself into modern English or into English that can be understood by moderns is an exquisite piece of work.

Her Silence Speaks. By Reverend John S. Middleton. New York City: P. J. Kenedy & Sons, 1941. Pp. ix+134. Price \$1.00.

The Gospels record that our Blessed Lady spoke seven times. Father Middleton has written a book of devotion to meet the needs of our day in terms of each word our Lady spoke. The author praises holy silence and the art of divine listening that the reader may grow in love of God.

Visual Aids for Religion Class. Based on the *Revised Baltimore Catechism* No. 2. Lesson 2—Who is God?; Lesson 3—Why did God make us?; Lesson 4—What must we do to gain the happiness of heaven?; Lesson 18—Does God see us?; Lesson 24 and 25—Is there only one God? How many Persons are there in God?; Lesson 46—Do all temptations come from the bad angels? Lesson 48—What is man?; Lesson 61—Is God unjust in punishing us on account of the sin of Adam? Maryknoll, P. O., New York: The Maryknoll Bookshelf, 1941. Price 10c each.

Teachers of the Catechism will be most interested in these lessons, each of which consists of: (1) A large picture for the Bulletin Board (2) Twenty-five small pictures for distributing among pupils; (3) A mimeographed sheet giving the story in the picture, a story which will please both teacher and pupil; (4) A sheet of instructions for the teacher, that will assist her in presenting the doctrine of the lesson, that will aid her in directing the assimilative experiences of the learner through explanation, discussion, black board exercises, written work and other activities. Each lesson illustrates a single topic, a question from the Catechism. The publishers announce that fifty questions that have a definite bearing on the apostolic viewpoint, or with which the teacher needs more than ordinary help, are being put in this form. At present eight questions are ready, and eight more will be ready shortly.

BOOKS RECEIVED

Dominica, Mother Mary, S.H.C.J. *A Talking of the Love of God. A Prayer of the Fourteenth Century.* Paterson, N. J.: St. Anthony Guild Press, 1941. Pp. xxi+97. Price \$1.00 (plus postage).

Holmes, Fred L. *The Voice of Trappist Silence.* New York: Longmans, Green and Co., 1941. Pp. xi+114. Price \$2.50.

Young, Cecilia Mary. *Ring Up the Curtain.* St. Paul, Minn.: Library Service Guild, 1941. Pp. 279. Price \$2.75.

PAMPHLETS

Berger, Valerian, O.S.B. *The Eve of Marriage.* New York: The Paulist Press, 1941. Pp. 31. Price 5c.

Dolan, Albert H., O.Carm. *Half Way to Happiness.* Englewood, N. J. and Chicago, Ill.: The Carmelite Press, 1941. Price 10c.

God's Gifts (Pre-School Project). Sacred Heart of Jesus, Thy Kingdom Come; Towson, Maryland: Mission Helpers of the Sacred Heart, 1941. Pp. 22. Price 10c; lots of 50 or more 8c.

Hayes, Rev. John M. *Designs for Social Action.* Social Action Series, No. 20. New York: The Paulist Press, 1941. Pp. 33. Price 5c each, \$3.50 the 100, \$30.00 the 1,000.

Human Liberty, pp. 40. *The Christian Constitution of States*, pp. 32. *Christian Democracy*, pp. 24. *The Chief Duties of Christians as Citizens*, pp. 38. Encyclical Letters of Pope Leo XIII. With Discussion Club Outlines in each pamphlet by Rev. Gerald C. Treacy, S.J.

New York: The Paulist Press, 1941. Price 5c each; \$3.75 the 100, postpaid.

O'Brien, Rev. John A. *Character Formation*. A Story of Habits and Ideals. A Discussion Club Text with Outline. New York: The Paulist Press, 1941. Pp. 64. Price 10c; \$6.25 the 100 postpaid.

O'Donnell, Charles. *The World Society*. A Joint Report. Washington, D. C.: The Catholic Association for International Peace, 1941. Pp. 48. Price 10c.

Primary Project. Creation. Towson, Maryland: Mission Helpers of the Sacred Heart, 1940. Pp. 18. Price 10c; lots of 50 or more 8c.

Schmiedeler, Rev. Edgar, O.S.B. *Vanishing Homesteads*. Social Action Series No. 21. New York: The Paulist Press, 1941. Pp. 33. Price 5c each; \$3.50 the 100, \$30.00 the 1,000.

Treacy, Rev. Gerald C., S.J. *Curb Thy Tongue*. The Eighth Commandment and the Precepts of the Church. With discussion club outline. New York: The Paulist Press, 1941. Pp. 32. Price 5c.

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Whenever a phase of conduct is an assigned topic for class consideration, best results are procured when the children themselves are given an opportunity to talk. In other words the period becomes one of informal discussion. Not only will the teacher thus see her pupils' ability to identify applications of the lesson to daily life, but she will also find the technique profitable in correcting erroneous ideas that she might not have discovered in another type of procedure. She can guide the children to discover in their environment—in situations at home, at school, at play, in the movies and in other places—the opportunity to apply the teaching of the day. Likewise the teacher can propose situations and give pupils an opportunity to talk about them. I have a very definite conviction that one of the reasons that there is not more practice of virtue in the lives of Catholics is because they have never seen it in terms of the various phases of their lives—home, leisure, civic, professional or business. In other words, their study of Christian doctrine stopped before they learned that their religion is a way of life for twenty-four hours of every day.

By Ellamay Horan, "Conduct and Religious Practices," *Proceedings of the National Catechetical Congress of the Fraternity of Christian Doctrine*, 1940, pp. 169-170.



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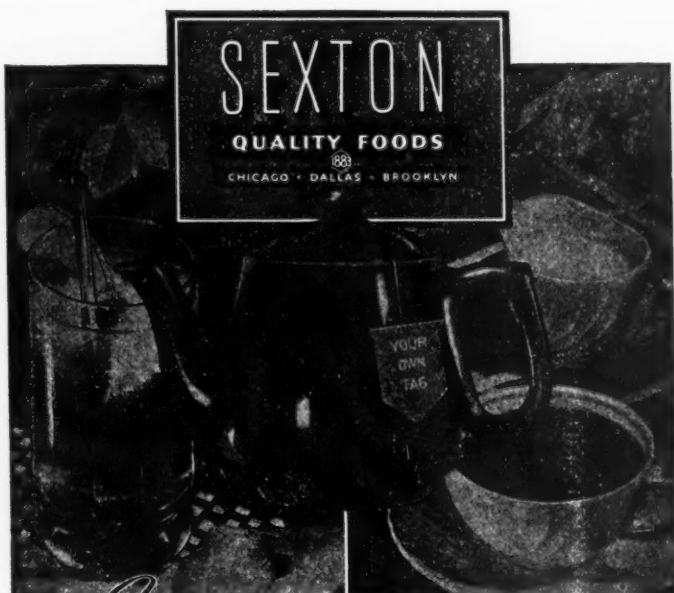
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